THE MADRAS

"They are slaves who dare not be
In the right with two or three."

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BY

R. RAMIYAR, M.A.

(Lecturer, Govt. College, Kumbakonam)

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COLLEGE VIEWS

THE
MADRAS CHRISTIAN COLLEGE
MAGAZINE
DECEMBER, 1938

THE CRISIS IN EUROPE[1]

(The Rev. J. R. Macphail, M.A.)

1 Cor. xv. 19 : 'If in this life only we have hope in Christ, we are of all men most miserable.'

One month and a day ago, on September 29, we were within a few hours of a world-war. The last world-war ended less than twenty years ago; we shall be remembering the Armistice in a fortnight. Men's memories are short: but the war of 1914–18 seared human memory so deep that we still shrink at the thought of the horror, the agony, the degradation, the futility of it. There can be no doubt that another world-war would be beyond comparison more horrible and more futile. We escaped it, as Job says, with the skin of our teeth. That was a month ago. How often do we think of it now?

You remember the passage we read from Isaiah.[2] A crisis like the present one—for of course the crisis is not yet over—is intended by God to teach us a lesson; at least there is a lesson in it. And we here know, as students, that if a prescribed lesson is not learnt in time, punishment necessarily follows, in one form or another. Isaiah's oracle might be called a denunciation of optimism as ordinarily understood, the optimism that consists in forgetting and pretending. The optimist, in the face of disaster or danger, refuses as long as possible to look it in the face; and as soon as it is over he forgets about it, and goes back to normal, untaught and unchanged. Our brickwork has fallen down, he says; let us use stone next time. Our mangowood has perished; good, we can now have everything of teak. The Israelite politician, after a moment of panic, says 'We're all right now'. And therefore, says Isaiah, 'The Lord will strike his people till the mountains tremble, and corpses lie like dung upon the streets'. Too much of the talk that we hear today is terribly reminiscent of the kind of thing that Isaiah denounced. We must bring the democracies closer together; we must hurry on re-armament and air-raid precautions; we must introduce national service. Our brickwork has fallen down, let us use stone next time. . . .

There is another oracle in which Isaiah says: 'For thus saith the Lord God: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not'. How may we return to God and rest in him? How can we get the quietness and confidence which are the only strength? Can the crisis teach us that, before it is too late?

And can we save our souls before
The gun-butt raps upon the door?

Well, here is one lesson at least, obvious and profitable. It does no good merely to blame other people. There are some who speak as if we had only to fix the responsibility for our present troubles on some man or

[1] A sermon preached at the College Service, 30 October 1938.
[2] An oracle of Isaiah, reconstructed by Skinner as follows:—ix. 8–10, v. 25, ix. 11–21, v. 26–29.

group of men,—the fewer the better, for the purposes of hating,—and then we could sit back happily and do no more. And it does very little good to give advice to other people, as if all that is required of us were to say 'Great Britain should do this, and Germany must do that, and the U.S.A. must do something else'. We are playing with words unless we see this crisis as a call to individual repentance. It is not our governments that have failed, and are failing. It is the common man and woman. The few mischief-mongers in high places would be impotent unless they were supported, or at least suffered, by the common man; the politicians could easily establish peace and co-operation if the people really wanted it. It was the common man who brought about the crisis, whether actively or passively: and it was the common man who decided how the crisis must be faced. At a moment of national danger, it is the man in the street who is responsible for what happens. Here in India we may seem far enough away from the centre of things; and yet I have no doubt that our thoughts and feelings, in so far as they were clear and consistent, had their effect in London and Berlin and Prague. Even the dictators, who in theory are not responsible to anyone, could only do what they could make the common people want them to do; whether they realized it or not, they were not free agents. It is the common man who decides things, then, in a crisis; and what he decides in a crisis is determined by what he does at ordinary times. Excitement does not put anything new into a man; it only brings to light and into play what is there already, though perhaps hidden.

Well, then, if we take the crisis as a call to individual repentance, it comes to us first, I think, as a demonstration of the harm that can be done by selfishness, active or passive. We are all being selfish, in small ways, most of the time: we take what we want, or try to, without considering the effects of what we do on others; or we stand by while harm is done, or suffered, because we are too lazy or too cowardly to interfere. Small sins; hardly sins at all perhaps; and the consequences are not so great that we cannot overlook them. Yet it was just selfishness on that scale, multiplied infinitely, that brought us to our present crisis. No one can claim that he has no responsibility for it unless he can also claim that he has always desired what would be good for all, not good for himself alone; and that he has always sought it so that he might share it with others, not that he might take it away from them.

That of course is obvious: we must not seek what is good for ourselves but bad for others; and we must not seek our good in such a kind that we can get it only by taking it away from somebody else. Another lesson, not quite so obvious, is that we must not try to do good except in a good way. A large nation has subdued and despoiled a small nation, and the rest of us have stood by. Force has been allowed to get its own way. It is humiliating: most of us feel, like M. Blum, something between cowardly-relief and utter shame. But our humiliation is not complete till we acknowledge that we could not defend Czechoslovakia because we are not worthy. Remembering the last war, we know that there is no nation in the world that could fight in a world-war for more than a week or two without becoming poisoned through and through by hatred, vindictiveness, and a lust for blood. We might start

a war out of a honest desire to do good: but we would certainly continue it out of an insane passion for destruction. At first we would say that our one object was to prevent some particular wrong: but in no time we would have convinced ourselves that we must punish the aggressor, and make him pay for his crime, and that we must not cease till we had rendered him powerless ever again to disturb the peace of the world. And our enemy would be saying just the same thing about us. Another war would be infinitely more destructive of property than the last war; but the really terrifying thing is to think of the harm it would do to the minds and consciences and hearts of ordinary men and women. I believe that many would protest as the old familiar war-fever swept over the country; but I also believe that they would be howled down, as traitors, by the majority. And I believe that it was because we felt all this, however obscurely, that we felt almost as if our hands were tied during the last week of September.

And once again, is not *this* a failure of the individual? Can we fairly blame anyone but ourselves? Do we not go wrong in the same way every day? When we see someone making a mistake, or inflicting a wrong on another, we may selfishly do nothing; and I have spoken about that already. Or else we may interfere, by word or action. It is a risky thing to do: for we may provoke him to contradict us, or to resist. That's not the danger itself: he can't do us any harm unless we agree to harm ourselves: the danger is that we may allow ourselves to become involved in a dispute or a fight that settles nothing. We may begin with the sole intention of doing good, but we are tempted to continue with the desire to do harm. At first we only want to save him from the power of evil: but afterwards we want to overwhelm him, to show our superiority, to enjoy a feeling of domination and triumph. If even as individuals we cannot trust ourselves to do good in a good way, if we are apt to do harm even when we are trying our best to prevent it, if we ourselves fail so often in love and understanding, then how can we hope that our country can do any better? By all means, therefore, let us try day by day to learn how to do good in a good way.

Our lesson is, then, that we should seek what is really good, good for all and bad for none; and that we should seek it only in a good way. And we should seek it also simply because it is good, and not for any other motive. When we knew that war was near, we knew that almost everything that we value was in jeopardy. What is it that we must be able to count on if we are to be happy? Money, or attractive clothes, or comfortable homes, or education, or art or music or the cinema, or organised religion, or eyesight, or reason, or the life of someone we love, or our own life? If war had broken out, any of these things, or all of them, might have been snatched away from any of us. The civilisation which so many generations have built up so laboriously, the advances of medicine, the inventions of science, social legislation, all the order and decency of life: once a world-war started, none of these would be safe anywhere. And if these had gone, would our faith in God have stayed? We cannot be sure of it. Even in the last war, a comparatively harmless and local affair, there were plenty of people who said they could no longer believe in a God who allowed such things to happen. We have been spared war, for the time being,

but no one can be confident that we have done anything more than postpone it. What shall we think about God if war does break out? And after all, we ought not to be speaking as if war did not exist unless our own country is involved. What should we think about God if we were not Indian or British, but Chinese, Japanese, or Spanish?

I believe that there is a lesson for us here which we need most seriously. I believe that this is a call to us to learn again the doctrine of the sovereignty of God. We all tend to assume that the future of the world is in our hands, and that we are responsible for the world turning out well or badly. Our motive for behaving well is our hope to make mankind happier and better. We want to obtain certain results, near or far-off; we look at the world, and see that certain changes require to be made; and we try to be good and unselfish with the hope that the prospects and the conditions of human society will be improved by our efforts. We have a sort of vision of human life becoming steadily better and better, till at last, perhaps, it is perfect. And our reason and motive for doing good is that we want to help on this process. Sometimes this idea is expressed in the language of the Bible, and we speak of this perfect future as being the Kingdom of God; and we even pray that we may be able to know the will of God and to do it in order that we may hasten the coming of God's kingdom.

If our faith in God is wholly bound up with worldly progress and improvement, then a calamity like a world-war would indeed shake that faith to its foundations; for such a calamity would not be a temporary set-back, it would permanently destroy much that is really good, and has been built up laboriously over many centuries. We have to acknowledge that the life of a race, the life of a civilization, is subject to accident and to decay, as much as the life of the individual is; and that when we do good, the results of our efforts, material or spiritual, are not permanent or secure. That is a difficult thing to realize—even more difficult than it is to realize that we ourselves are mortal. And we have to realize that the Kingdom of God, in the Bible, is not a symbol for the perfectibility of man, but for the sovereignty of God. Man cannot, even with God's help, bring about the Kingdom of God: the coming of the Kingdom is something lying wholly within God's providence, and we can only prepare ourselves for it, and wait for it.

Well, then, even if we do with all our might all that we can to avert war and to establish peace, war may come upon us nevertheless. Should we then resign ourselves to impotence and despair? If we cannot be sure that our efforts will bring about the ends that we desire, why make any efforts? If we preach the sovereignty of God, does that not paralyse the human will? By no means. Our noblest efforts may fail, our highest ideals may be frustrated: but that is God's responsibility, not ours: and he is wiser than we, even as he is more powerful. And meanwhile we have our orders. For this sovereign God is not wholly transcendent and apart. Through the Church, through the Bible, through the consciences of all of us, he speaks to man. He makes his will known to us: and that is enough. Our responsibility is only to do God's will so far as we know it; the consequences of our actions are not our business, and we

may leave them with a free mind to his overruling Providence. Even if our dearest plans go awry, and all that we value and believe in seems threatened, we can still do our duty undismayed. A peon (this is an illustration of Dr Edwyn Bevan)—a peon is sent to the post office to fetch a parcel. There he finds that it has not arrived. Yet he does not feel that he has failed in his duty, or wasted his time. He is only a peon, and he has carried out his orders, and that is all he is concerned with.

It is of the utmost importance that we, as servants of God, should come to know first what our responsibility is, and next, where it ends. It is not our business to put right a world bewildered and astray, nor to worry about what tomorrow or the next year may bring. If it *was* our business, and we really believed so, *that* thought would be paralysing! 'If in this life only we have hope in Christ, we are of all men most miserable.' But our hope is in heaven, in God, who is eternity. What is asked of us is that we should return to God, and seek rest in him; that we should listen to his commands, and by his help try to carry them out.

'Be careful for nothing,' says St. Paul: 'but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.'

Or, as we might paraphrase: 'Don't worry: tell God what you want, in prayer and supplication: but remember also to give thanks. And the peace of God, which is greater than all our careful planning, shall be, through Christ Jesus, a garrison to your minds and thoughts.'

PRAYER

O Lord, increase our faith; that, feeling towards thee as children, we may trust where we cannot see, and hope where all seems doubtful; ever looking unto thee as our Father that ordereth all things well, and patiently doing the work thou hast given us to do; for the sake of thy Son, our Saviour, Jesus Christ.[1]

[1] 'A Service Book for Youth', by S. M. E. Trood, p. 13.

COLLEGE NOTES

Our Second Term

The day to day work of the second term has gone on quietly. The novelty of certain tutorial arrangements introduced for the benefit of the Junior Intermediate students caused a little flutter among other students also, as was evidenced by contributions received for the last issue, but these arrangements have become a part of our Hall life, and things have gone on quite smoothly. The Union Society, Christian Union and other Societies have carried on their activities as usual. In the field of debating, our students are maintaining the fine record of last year.

Athletics

The College has done well in athletics, not only in boxing where it retains the championship won last year, but also in hockey and football. Though the latter teams missed the first place very narrowly, they defeated the champions of the year in both tournaments. We wish the U. T. C. men well in their camp sports in December.

Rural Service

In regard to village work, the members of the College are discovering fresh channels of service, as is shown in the report of the Brotherhood, and those who are keen on this work are aware how much more waits to be done. It is our hope that the willingness to serve the villagers shown by not a few of our members will lead to some definite activities in the villages and towns to which our students will be returning for the Christmas and summer vacations.

Excursions

The Natural Science Association conducted a successful botanical excursion in the Nilgiris during the September holidays, and the members of the party had the pleasure of visiting Dr. and Mrs. Hogg during their tour. Elsewhere is published an account of the visit to Gingee by a party of the Brotherhood, and a few pictures taken at that time appeared in our September issue.

Student Contributions

One very bright article—the most amusing we received this term—could not find a place in this issue, because it was such a mixture of fact and fiction, that one was at a loss to know where the one began and the other ended. We wish that others could write in such excellent light vein. We would welcome from students original sketches of any interesting incidents or scenes. Interesting photographs, at least the best we receive, will be accepted for the next issue.

Our Neighbourhood—A map of the hills to the south of the College

We are glad to publish in this issue a map showing the hills to the south of the College as seen from a point between the football and hockey fields. This, together with the map of *Our Neighbourhood*, published last year, and reproduced in the last issue, showing the roads, and the position of the villages, hills, tanks, etc., in the area on either side of the railway line from Pallavaram to Vandalur, helps to create among the members of the College an intelligent interest in the

neighbourhood, and we trust that many will find much enjoyment in exploring the yet unexplored tracts lying all around Tambaram.

A Season of Drought

The monsoon has failed us so far, and the cultivators in the villages all around have suffered a great deal, but the estate has fared well, and there have been several improvements. The residents have greatly appreciated the absence of restrictions regarding water during all these weeks, and we trust that abundant rains in the coming weeks will gladden us all although, if they come, they are bound to inconvenience the visitors from abroad who will be in residence when the World Conference is in session.

A Happy Christmas!

Members of the College will soon scatter all over South India. May the Christmas vacation bring much joy and happiness to every reader—and good fortune to our U.T.C. men who will be in camp for a fortnight and get just sufficient time to be home for Christmas. May Christmas prove once again to us all a season of good will and of a renewal and deepening of many happy fellowships of the past.

The Administration Building.

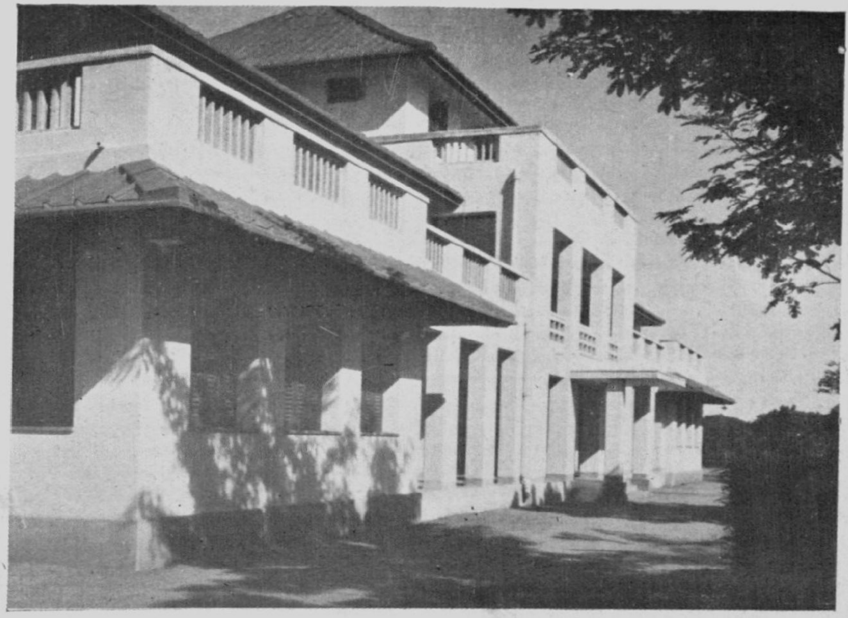
For the benefit of those readers who do not live in Tambaram, we must notice the fact that the Administration Building has now been completed. There is no longer a gap in the line of central buildings, with a jagged edge on the western side to remind us that it must be filled in as soon as possible. The line of buildings is now continuous, and, although there are many who mourn the absence of the clock-tower which appeared in the original design, the completed front presents a fine appearance. There is a spacious entrance-hall both on the ground floor and on the upper-floor, giving access to the administrative offices, which are conveniently situated in the centre of the building, and the other additions include a Council-room, and a new home for the book-shop. The most important addition, however, is the great new hall, or theatre, which can accommodate the whole College, and which has a properly equipped, full-size stage. This hall, which has not yet been named, will be used for ceremonial occasions, for large meetings, for entertainments, and for examinations. Its beauty evokes the admiration of all who see it, but it is nevertheless designed on severely practical lines, and will justify its existence by its usefulness in the life of the College.

Meeting of the International Missionary Council.

As everybody now knows, the Council will meet in the College buildings during our Christmas vacation. The meeting will begin on 12th December and will close on 29th December, and it will be attended by men and women from all over the world. There is probably no other body which could at this time bring together for friendly discussion Czechs and Germans, Japanese and Chinese, Russians and Italians, and, so far as we know, no such widely representative gathering has ever before been assembled. It is not, however, intended as anything in the nature of a 'demonstration'; its purpose is to do some hard work. It is a gathering of people who have been accredited as representatives of the various branches of the Church to which they

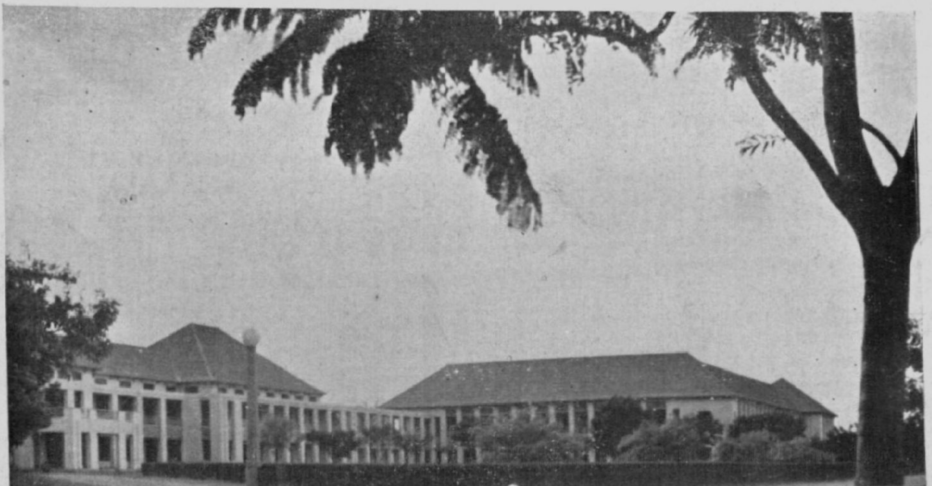
belong, and most of the time will be spent in strenuous discussion of the tasks and problems which at this time face the world-wide Church. There will not be very many mass meetings, but delegates who have been preparing for months in advance will attempt together to find answers to some of the questions which the Church is asking. The Chairman of the Conference will be Dr. John R. Mott, and, among the delegates, will be such well-known men as Dr. Kagawa of Japan, and Mr. C. F. Andrews.

HALL VIEWS



ADRAS

COLLEGE BUILDINGS



THE COLLEGE CHRISTIAN UNION CAMP

Early in October 1937, as well as on October 15 and 16 this year, a camp for Christian students was held at Pallavaram under the auspices of the Christian Union. During the first term of 1937, members of the College Union attended the Madras-Vellore Provincial Camp of the S.C.M., and as only a fraction of the Christian members of the College was able to take advantage of that opportunity, the need was felt during the first year of our residence at Tambaram for making it possible for a much larger number of students to come together in fellowship with the staff in a two-day retreat, and Pallavaram was selected as a suitable place for such a camp. About 100 students were present for the whole camp or for a part of the camp that year, and the Rev. J. R. Macphail was the principal speaker at that camp, and in his morning addresses on Saturday and Sunday, he focussed attention on the opportunities Christian students had to make their life and witness in College and Hall rich and joyous. Immediately after his Sunday address, the camp broke up into three sections, and each Hall group discussed the ways in which the religious life and Christian fellowship of the Hall might be deepened and enriched. The closing address of the camp was given by Dr. Hogg. The camp from every point of view was so very successful that, when the Christian Union was revising its constitution with a view to adjust its activities to the needs and possibilities of the life at Tambaram, the Union decided to include a week-end camp exclusively for students of the College as one of the items of its annual programme of work. Accordingly the Christian Union Committee appointed, at the end of the first term, a committee to take in hand the arrangements for the camp to be held in the second term this year.

During this year the attendance from the three Halls was far more representative than it was last year. Our camp officers were: Clement R. Paul (Bishop Heber), Chairman; Victor Pavamani (St. Thomas's), Secretary; and L. M. Peter (Selaiyur), Treasurer. The camp was opened by the Rev. Gordon Matthews at 7-45 p.m. with a devotional address wherein he pointed out: Religion is essentially a matter of faith and not of mere action. When once we find in Jesus our Leader, and we commit our lives to Him and let Him work in us, there comes to us a new quality of life, the life of Heaven. Christian life is essentially being something rather than doing something. He made a powerful appeal that the members of the camp should entrust themselves into the Hands of the One Who could bring them safely and triumphantly to the end of their life's journey. The attendance at the opening meeting was far better than at the first camp. On Saturday, after a quiet time of personal devotion, the camp assembled for an act of corporate worship led by the Camp Chairman. Then the camp divided itself into six groups for Bible Study which were led by Rev. T. G. Platten, Rev. S. Samuel, and Messrs. W. F. Kibble, G. C. Martin, J. P. Joshua and

J. D. Asirvadam. At 9-30 a.m. Mr. Platten gave the first of his two addresses on *Facing Life* (a summary of his addresses is published in this issue elsewhere). He referred to sin as a fundamental factor in human life which each had to face. He dealt with certain modern psychological notions of instinct and pointed out that we had to face up to them with a view to redirect and sublimate them. At 3 p.m. in the afternoon, there was a meeting of students at which Messrs. P. J. Thomas and K. K. John spoke, from opposing points of view, on *the Church in India and the Congress Government.* R. Prabhakar, Charles Ezekiel, Paul Pandian and Mr. Titus Verghese took part in the discussions. While everyone agreed on the need for a national Government, an opinion was expressed even by those who spoke very strongly for the Congress that there was a real need for a strong opposition. References were made to certain misgivings entertained by members of the Indian Church regarding the policy of the Congress Ministry. Though at present the Congress Ministry is predominantly Hindu in outlook, the Congress as an organisation stands for national solidarity; and vigilant criticism will make its present Hindu leaders sensitive to the interests of the nation as a whole. One of the speakers pointed out that, while the Indian Christian community especially its younger generation was increasingly pro-Congress, there might arise a conflict between loyalty to the country and loyalty to Jesus, and if a conflict ever did arise, the duty of the Christian Church was absolutely clear. As members of the Church in India, Christians ought to be ready to suffer for Christ, if such a necessity should arise.

At 6-45 p.m. Dr. Eddy Asirvadham, Head of the University Department of Political Science, was in charge of the devotional hour, at which he spoke on the text 'If I be lifted up from the earth, I will draw all men unto me'.

At 6-15 a.m. on Sunday, Rev. S. Samuel conducted a united Communion Service for the members of the camp, and at 8-30 a.m. the camp divided itself into groups to continue the Bible Study prepared by Mr. Platten for the camp, and at 9-30 a.m. Mr. Platten gave his second address on 'Facing Life' when he spoke of the new revolutionary power that Christ had brought into the world, the power of 'the faith that overcometh the world'. Mr. Platten's two addresses were central to the main study of the camp, and were preceded by Bible Study and succeeded by group discussions under student leaders. One of the students has summed up the discussions in the following words:

'The theme of the camp "Facing Life" was one of vital interest to all those wanting that fulness of life which is the Christian ideal. The morning addresses on the subject were followed by group discussions on questions touching the very foundations of Christian living.

What is sin? Are there any absolute moral standards? Are we creatures of instinct? Can instincts be sublimated? Does belief in Jesus really transform life? To questions such as these, positive answers emerged through the discussions. Anything contrary to the will of God as revealed in Christ is sin. We are endowed with animal instincts. But they can be sublimated and brought to their highest fulfilment through the transforming power of Christ.'

At 3 p.m. the camp met for the closing address by the Principal, the Rev. A. J. Boyd (a summary of his address is published elsewhere). Both staff and students left the camp with a very real sense of thankfulness for the time spent together in the camp, and when the whole College community came together for the usual Sunday evening worship at which the prayers were read by Dr. Joshua and the sermon was preached by Mr. Martin, the campers had a very special message spoken to them, when the preacher spoke on the word of Paul 'I was not disobedient unto the heavenly vision.'

Summaries of addresses given at the Pallavaram Camp

THE REV. T. G. PLATTEN, on *Facing Life*

First Address

The speaker said that he was asking his hearers to look fairly and squarely at the problem which life presents and to determine their attitude. In these days it was very difficult to turn our minds from the pressing political problems, national and international, which beset us, and to consider instead the problem of our personal lives; but it was just because people's personal lives were wrong that the big national problems existed. If the world realised that what it calls problems were really sins it would be much nearer a solution. The difficulties were not intellectual but moral and spiritual. Men could soon solve such problems as that of unemployment, for instance, if they were really willing to make sacrifices and share equally. The ideal represented by the League of Nations failed because the statesmen went to drive hard bargains at the expense of other nations, and not to cooperate. So underneath all the problems of today was the fundamental problem of sin.

The New Testament made it quite clear that sin was the fundamental problem which human life had to face. Sin might be regarded either as disobedience to the law of God, or as failure to achieve our own highest ideal. In Christian thought both ideas were combined, for the highest ideal was that revealed in the life and character of Jesus. In the end sin amounted to rejection of the friendship offered by Jesus. Its chief consequence was cutting ourselves off from fellowship with Him and with our fellow Christians. Jesus came to save us from the power which sin had over our lives.

Nowadays it was not the fashion to talk about sin, but to use the language of psychology and speak of primitive instincts. Undoubtedly we shared with the animals strong tendencies towards certain kinds of behaviour, which in themselves were right and necessary to preserve and reproduce life. But whereas in the animals the instincts left to themselves led to suitable and right conduct—a horse, for instance, did not get drunk and go home and beat its wife—in man the instincts had to be controlled and dominated by some higher purpose and ideals. The teaching of psychology really offered no ground for people who tried to excuse selfish and evil conduct by saying that they were only following their instincts. What psychology did was to make us realise that we have these instincts and must reckon with them in planning our lives. A lot of nonsense was talked about the danger of repressing instincts. There was no danger in

repression when you knew you were doing it, in order to achieve some higher purpose. Psychology taught that instincts could be re-directed or sublimated. An example of this was when the instinct of sex led, not to its physical expression, but to the writing of a great poem.

So talking in psychological terms sin was the failure to allow our instincts to be directed by some great and worthy purpose. The way in which such a revolutionary re-direction of instincts was to be achieved would be the subject of the second address.

Second Address

The speaker's second address was based on the text 'This is the victory that hath overcome the world, even our faith' (I John v. 4). In civilized life human instincts were not occupied simply in the struggle to preserve and perpetuate life, but became organized in pursuit of some ideal or purpose, e.g. in many countries at present they were organized round the sentiment of patriotism. The only right sentiment round which instincts should be grouped was the idea of God. Not doing that constituted sin.

The same idea in other language was contained in the text from St. John's epistle. The term 'world' here was really a psychological one. It meant life organized apart from God; all the sentiments to which men direct their energies instead of directing them to God. It might be physical pleasure, personal ambition, social superiority, love of country. All these ideas were extremely powerful because they were presented daily by the world around us. Though they might not be bad in themselves they were bad in so far as they were organized apart from God.

Because the appeal of these things was so strong it needed a revolutionary change to overcome them. That was why St. John used a word like 'victory'. It was a radical conflict and conquest which he had in mind. Compromise was no use. God cannot be just one sentiment along with others. And what was capable of effecting such a transformation? It was, said St. John, the belief that Jesus was the Son of God. It was not an admiration for the moral teaching of Jesus, it was not an appreciation of his character as the ideal of manhood. Those alone were not capable of effecting such a change. But Jesus was the Son of God, God become real man. It was a definite act of God himself. That was where the hope lay. The life of Jesus on earth was a special and unique act of God Himself—God becoming man in order that He might introduce a new hope and a new power into human life. The Christian faith came into the world with a definite claim to be making men anew.

The factor above all others which effected that was the sacrificial death of Jesus on the Cross. From the beginning Christians had found that the thing which above all others had been able to cause the startling and revolutionary change in their lives. That God Himself should be willing to suffer and die moved them as nothing else could. God dying for *you*: did that not make you want to throw over all your allegience to the things of the world and bring all your powers in surrender at His feet?

So the speaker urged them to face the fact that their instincts left to themselves or to the direction of the world would lead to sin and disaster, but that instead they should be

brought in surrender to the foot of the Cross.

DR. EDDY ASIRVADAM'S

Devotional Address on Lifting up Christ

'And I, if I be lifted up from the earth, will draw all men unto me.' John xii. 32.

This verse contains a great promise and a great condition. Jesus Christ promises to draw all men unto Himself, provided He is lifted up from the earth; or, as Weymouth puts it 'when He is lifted *out* of the earth.'

The lifting up of Christ does not mean merely being 'lifted on the cross'. Jesus Christ must be lifted up in other ways too. We must not lift up ourselves, but lift up Christ. We must lift Him clear out of the earth so that everybody can see Him. If we do not lift up Christ, He has no way of drawing men unto Himself.

We can lift up Christ

(1) By the faithful performance of our daily tasks. The Christian ought to be a good and conscientious worker. He should be known to the outside world by the quality of his work. He should not try to deceive people by window-dressing. The way he does his work should be the best advertisement of his religious faith.

(2) By our contacts and relationships. The kind of contacts we make on the playing field, in the class-room, at the place of business, in the market place, and in our social life should all speak eloquently of Christ. Mr. C. F. Andrews is one of the best examples of one who lifts up Christ by his contacts—often unspoken.

(3) By our attitudes. We cannot right all the wrongs of the world in a day. Yet by our personal example and attitude we can do a great deal in drawing men to Christ, in moulding Christian public opinion, and in strengthening the faith of those struggling along with us for a better life. Our Christian attitude should assert itself on such questions as gross materialism, social pride and persecution, social injustice, costly ways of living, baser forms of imperialism, crude nationalism, etc.

(4) By word of mouth. Evangelism in the restricted sense of the term has still an important part to play. The Christian faith is essentially a missionary faith. Dr. E. Stanley Jones is lifting up Christ in a most remarkable manner by the spoken word.

(5) By love and self-forgetful service. In the Christian vocabulary, there is really no difference between work and service. All true work is worship. Miss Sircar of Bethlehem, (N.M.S.) and Dr. Jesudason and Dr. Forrester-Paton of Tirupatur are lifting up Christ by burning themselves out in the loving service of their fellow-men.

(6) By our convictions, by our conquering faith in the truth and power of the undying gospel of love as taught by Jesus Christ. Pandita Ramabai is a good example of one who lifted up Christ in this manner. Another example is that of the heroine in the picture 'The Sign of the Cross'.

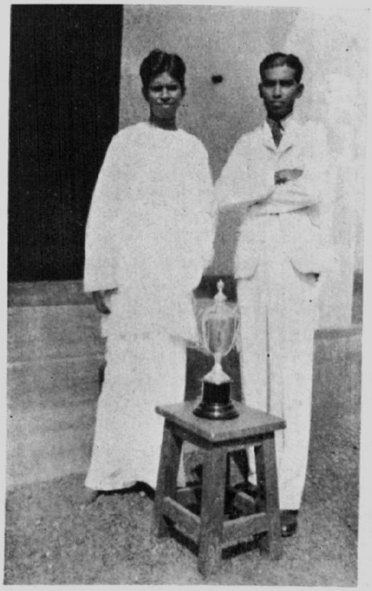
The Principal's closing Address

Assuming that the camp has in some measure fulfilled its functions, and enabled us to find the answer to our needs, in God as we know Him in Christ—how are we to bear witness to what God has done for us, and is doing? If we really have discovered, or re-discovered, something, we must pass it on.

In thinking about bearing witness, there are certain dangers we must guard against. If we think too much about how we can influence others by our example, it is apt to result in self-conscious priggishness. Perhaps it is better to think of the harm we may do to others by our bad example—whether positive or negative—than of any good we might possibly do them. It is spiritually dangerous when we think too much about doing good to other people. But the important thing to remember is that, as Christians, we are not to try to do good to people by our own influence, but by passing on the influence of Christ. If we *are* of any value to others, it will not be because we are good people, but because we are sinners whom Christ has saved.

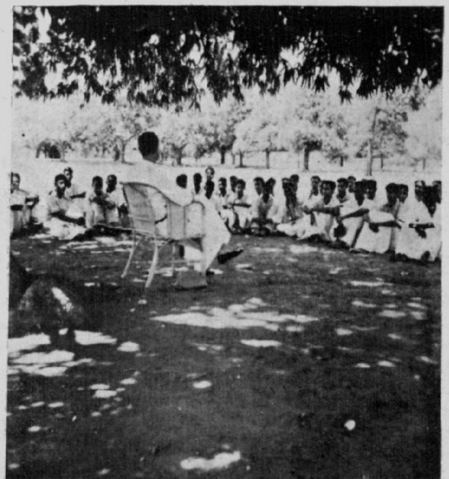
Words have their value—there are times when it is a duty to speak—but a great part of our witness-bearing ought to be silent and incidental. The essential thing is that we should allow Christ to work in our own lives—accept what he offers, give in return what he demands—and through us he may speak to others also. What would be the results to be looked for if Christ were really working in our lives? (1) We should be happy people. (2) We should be faithful in our daily work. (3) We should be honest in the details of our daily life—for example, in money matters. (4) We should be generous in our attitude to other people. The suggestion is not that we should therefore make four resolutions—to be happy, to be good workers, to be honest, to be generous. It is possible to make good resolutions, and it is occasionally possible to fulfil good resolutions, about working hard and being honest, but we can't resolve to be happy, and we can't resolve to be generous. These qualities spring naturally out of the experience of being saved by Christ and being in communion with him. These, then, are not four ideals about which to make good resolutions; they are rather four tests we can apply in our times of self-examination. If we are missing happiness; if we are not scrupulous in doing our work; if we are not honest in all our dealings; if we are ungenerous in the way we treat other people and in the way we think and talk about them—either we have failed to surrender ourselves to Christ or we have failed to see the necessary connection between religious experience and daily life.

If our daily living is to be of the quality which Christ desires—he calls us to a supernatural life, a life above nature—we must be in regular communion with Him. We must give Him the opportunity to influence our lives, in times of private devotion and in times of corporate worship. The former is of fundamental importance—hardly anybody fails to see the importance of private prayer, even though he may not practise it—but corporate worship also has an essential part to play. It meets needs which cannot be met by private prayer, and it offers opportunities which are not offered by private prayer. Incidentally,—and at this point, we come right back to where we started—regular attendance at corporate worship is perhaps one of the matters in connection with which we must, and ought to, think of the influence of our example on others. Of course we must not go to church simply in order to set a good example to other people, but it is necessary to ask ourselves what our non-Christian friends must think of those Christians who do not regularly in any public way give expression to their faith in Christ.



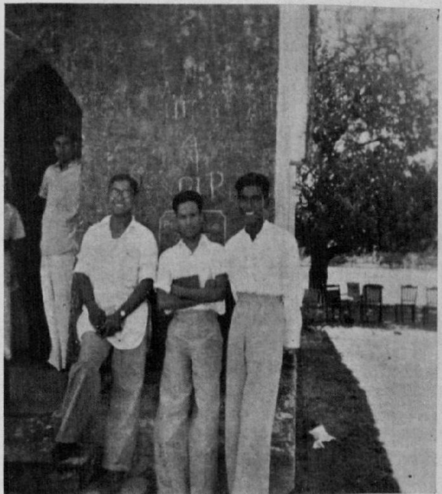
MR. A. G. JOHN (left) and
MR. J. R. CLEMENT PAUL
who won the Kasthuri Ranga Iyengar
Cup at the Y.M.I.A.
Oratorical Contest, 1938.

PALLAVARAM CAMP



THE REV. T. G. PLATTEN
addressing the camp

THE OFFICERS OF THE CAMP



C. R. PAUL, *President* (right)
V. G. M. PAVAMANI, *Camp Secretary,*
L. M. PETER, *Treasurer* (left)

Findings of the Discussion Groups

1. What is the meaning of the term 'Sin'?

Various aspects of Sin have been stressed:—lack of love, separation from God, falling short of the ideal life, breaking the Commandments of God as revealed in Christ, disobedience to our conscience which has to be stirred up and trained by the spirit of God.

2. What answer do you give to people who say that there is no absolute standard of right and wrong, and therefore no such thing as Sin?

Absolute love is the standard by which human conduct is to be judged.

3. How far is human conduct the result of primitive instincts?

While one group thought that human conduct is to a large extent controlled by primitive instincts, the rest thought that reason, experience, and religion modify the operation of primitive instincts. Thus primitive instincts do not deprive human life of its higher values.

4. Can instincts be redirected or sublimated?

All the groups felt that instincts can be sublimated. For example, the sex-instinct can be sublimated by the production and enjoyment of art. Again intensive study unconsciously sublimates many primitive instincts in students. All human instincts find their fulfilment in the service of God. Mere self-control is not enough to train our instincts. Only a dominant positive motive can act as a directing power.

5. Where can moral responsibility lie for the Sin of Society?

The Sin of Society is a magnified reflection of the sin of its members: In so far as the individual has not solved the problem of his own personal sins, he is responsible for the sin of society. Every individual has to choose for himself whether he is to be part of the world's problem or part of its cure.

6. Does belief in Jesus really transform life?

What is needed is *faith* in his power to change the human heart. Some thought that while belief in Christ transforms life, for most people the transformation is gradual and subject to ups and downs.

7. Is it possible to love men without believing in and loving God?

The general feeling was that it is possible to love men without loving God. This natural human love is however a reflection of God's love. But this cannot stand the test of daily humdrum life. Absolute love is impossible without the grace of God. Our group felt definitely that no man can have the idea of love apart from the revelation of God's love in Christ.

8. What are the essential elements of victorious faith?

The most essential element of victorious faith is belief in the atoning power of the death of Christ on the Cross. While it was generally felt that baptism was but the outward sign of an inner change, one group felt that it would act as a new inspiration in Christian life. The life-giving power of the spirit is necessary for the continuance of Christian life.

9. The final argument for the truth of the Christian faith is personal experience of Christ by the believer.

OUR DEBT TO SCIENCE

(Dr. S. S. Gandheker)

With modern amenities of life we are apt to forget that life was different not long ago. It is like a man in prosperity forgetting his earlier days of struggle. Every achievement has been the result of search, though accidents have either accelerated or changed the course completely. The medical man who often becomes callous to suffering through sheer contact with it and the layman who is sensitive and would rather run away from it to save his feelings, both may be surprised to know that suffering was deliberately inflicted to effect a cure. Those were the times, scarcely a century old, when anaesthetics and aseptic treatment were still unknown and an operation meant untold suffering. Sensitive surgeons used to plug their ears not to hear the agonising cries of their unfortunate patients. It was under such conditions that anaesthetics were born.

Chloroform was discovered in the year 1832 and its anaesthetic property was not discovered till 1847 and that too through a casual remark that it might be tried. James Simpson as a medical student at Edinburgh had to witness operations and once when he saw the awful agony of a Highland woman undergoing amputation of the breast, he left the operation theatre with the intention of becoming a clerk. He however continued his medical studies with the hope of finding something that would make operations painless and bearable. He first turned to hypnotism for relief and then came to drugs when Dr. Morton demonstrated the use of ether as an anaesthetic at the Massachusetts General Hospital. Since the after-effects of ether were bad, Simpson and his colleagues were searching for something better by the risky method of swallowing all sorts of drugs with the hope of discovering one which might have the desirable properties. They fell ill very often and got fits frequently. Every morning Simpson's friends used to call on him to see if the investigators were alive. The suggestion to try chloroform was immediately followed by Simpson and his two colleagues and all three went under. Members of Simpson's family, who were used to his antics, watched him get up saying, 'This is much better and stronger than ether'. The first case in which he tried chloroform was one of confinement and the child—a girl—was christened *Anaesthesia!* Simpson had to fight his way through before the medical world would accept chloroform.

Interesting too is the discovery of the anaesthetic property of nitrous oxide. Commonly known as laughing gas, it was known to produce insensibility and for forty years this idea lay dormant. It was first tried by a Boston dentist, Horace Wells, whose practice brought him in contact with people who shunned him. Attending a lecture on laughing gas, he saw a person inhale the gas and fall down senseless, unaware of the pain that was caused. Dr. Wells immediately tried it on himself and had one of his healthy teeth pulled out. This took place in 1844 which marks the beginning of the use of nitrous oxide in dentistry.

Today synthetic chemistry has given to the world many excellent anaesthetics thus making it possible to perform the most complicated operations calmly and without pain or danger to the patient. These work in two ways in either affecting the nerve centres when general and complete insensibility is produced, or the nerve ends in a particular region when insensibility to pain in that part is produced. Many major operations are performed today by using local anaesthetics.

The use of antiseptics in the treatment of wounds was opposed by the medical profession and curiously enough by Simpson himself. Pasteurisation is now a common word in the English language, and there may be many who do not know that it is derived from a proper noun. Louis Pasteur was a pioneer in the field of bacteriology, and his studies on fermentation led him to the view that putrefaction in wounds was also a species of fermentation which is caused by the growth of micro-organisms carried by the dust particles of the air. Joseph Lister, troubled as he was with the high mortality due chiefly to sepsis setting in after an operation, realised the importance of Pasteur's work and the necessity for protecting the wounds from the outset, and this he effected by chemical treatment of the wound which would destroy the invading germs. From this developed the idea that disease also was caused by the microbes carried through food or infection of some kind. It is now accepted all over that clean food, sterilised water and sanitary conditions ensure healthy living and only when we ponder on how we came to this fundamental position we realise the deep debt we owe to these investigators.

A ROYAL DEVOTEE IN TAMIL LITERATURE

MR. I. D. TANGASWAMI B.A., *Royapuram* (*former student*)

There is a piece of literature in Tamil known as 'Four Thousand Sacred stanzas'. It is a collection of hymns composed by twelve deeply erudite devotees of Vishnu in glorification of their Lord. The number of stanzas in the collection works up to a little less than four thousand. But it has been rounded off to that figure to serve for a title.

To this collection of poems belong a little over a hundred stanzas composed by Kulasekharapperumal who is believed to have ruled over the kingdom of Chera in the early years of the ninth century and subsequently renounced his kingship, feeling that true kingship lay not in territorial conquests and subjugation of peoples but in conquering and subjugating evil desires and passions and in serving the Lord Almighty.

When Kulasekharan came to the throne, the Chera kingdom had thirteen magnificent shrines dedicated to Vishnu and its capital city, Calicut, was the most splendid of the cities of the earth. It is recorded in the puranas that once upon a time, Brahma the creator looked upon the cities made by him in heaven and earth and found that the best in heaven was Amaravati, the city of Indra, and the best on earth was the town of Calicut. To ascertain which of these two was the better, he weighed them in the balance and with surprise beheld that the scale in which the celestial city was placed kicked the beam.

Kulasekharan's father was for long childless. It grieved him greatly that he had no issue to inherit his kingdom. When at long last, news was brought to him that his wife had been delivered of a male child, his joy knew no bounds. The boy's education, physical and mental, was so carefully looked after by the learned and righteous of the palace that he grew day by day in wisdom and stature like the waxing moon. In a few years, he managed to acquire wonderful skill not merely in the four Vedas and the six shastras but also in the use of weapons and control of horses and elephants. Having been declared in due time as heir-apparent to the throne of the Chera kingdom, he warred frequently with his neighbouring princes and reduced to subjection even the monarchs of the Pandyan and Chola countries. When he had grown to be strong enough to rule over his state, his father abdicated the throne in his favour.

For a long time, Kulasekharan found it difficult to reconcile himself to the sorrow which his father's sudden abdication had caused. But comforted by his advisers, he turned his energies to the fortification of his sovereignty by encouraging learning among his subjects and administering impartial justice. His wife who was a perfect type of womanhood gave birth to a girl, and later to a boy whom he named after his father.

It was the aim of Kulasekharan to walk in the footsteps of Rama. He had the Ramayana read and expounded to him incessantly. He dwelt in mind upon the exploits of the Divine Hero so ardently that he was able to see them clearly with his

eyes. Once when the portion relating to Rama's single-handed fight with the rakshasas at Janasthana while Sita was in a hermitage guarded by Lakshmana, was read to him, Kulasekharan felt an irresistible urge to proceed at once to the help of Rama. He confounded everybody by ordering his army to march with him towards Janasthana. Just then, a wise man read from the epic that Rama in a short time routed his enemies single-handed and went back to the hermitage to be joyfully welcomed and relieved of his tiresomeness by Sita. This account turned the king from his expedition! On another occasion when he was told that Sita had been carried off to Lanka by Ravana, he arose and gathering a mighty force, plunged into the sea to reach Lanka and rescue the prisoner. While he was up to the neck in water, Rama himself appeared to him with Sita and narrated how in her rescue, the cruel Ravana and his hosts were mercilessly massacred. Then, to the great relief of all his subjects, Kulasekharan returned to his kingdom.

As a result of hearing the Ramayana recited and expounded to him daily, Kulasekharan felt strongly that he should make a pilgrimage to Srirangam. His ministers feared that once he had seen the holy island, he would not be minded to return. So they determined to frustrate his wish. They imported votaries of Vishnu in large numbers and kept the king engaged in providing food and entertainments for them. Unfortunately, they invited disaster to themselves in doing so, for they were as much neglected by the king as the votaries were cared for by him. They became so jealous that at an important religious festival, they secreted a valuable jewel belonging to the temple and charged the votaries with theft. But the king discovered their wicked plot and made them the servants of the votaries.

After some years, Kulasekharan felt that there was nothing but vanity in kingship and its glories. He was so much oppressed with this feeling that he abdicated his throne in favour of his son and left his kingdom. He spent the remainder of his days in such holy places dedicated to Vishnu as Srirangam, Tirupati and Chidambaram.

Kulasekharan's joy in serving the Almighty found expression in two sacred works composed by him. One was in Sanskrit and the other was in Tamil. The Tamil work consists of ten sweet and melodious hymns and may be divided into two groups of five each. One group expresses the intensity of the desire which the royal devotee cherished to do service to his Lord and Master and to be in his vicinity perpetually. In a hymn belonging to this group, he wished he could be born a bird or a fish or anything animate or inanimate, in the hilly tract of Tirupati! The five hymns of the second group have for their theme (1) Devaki's grief for the separation of Krishna from her on his birth, (2) the spiritual yearning which the shepherd girls had for Krishna, when he grew up among them, (3) Kausalya's song over Rama as if he lay in the cradle as a baby, (4) Dasaratha's lament over Rama's exile brought about by Kaikayee's wiles, and (5) a résume of the Ramayana. The parental feelings in the lamentations of Devaki and Dasaratha are very movingly set forth, and the summary of the great epic in ten stanzas is quite a marvellous feat of literary skill.

GANDHIAN ECONOMICS

(Mr. K. J. Mathew Tharakan, m.a.)

Nothing in Gandhian philosophy is more disconcerting to the average mind than the economic doctrines that are put forward for the country's acceptance. On the one hand the Mahatma is found to stake everything for the economic well-being of the country, and on the other hand, he advocates measures which may appear to deprive us of even the limited material advantages we at present enjoy. Thus he is strongly against the use of machines, the modern hospitals and railroads, and the ever-increasing multiplication of wants in general. When wise men all over the world, particularly in the West, tell us that the rapid increase in human wants, and their satisfaction by inventions such as the radio, the wireless, the air-ship, etc., are a sign of progress, Gandhi urges a hasty retreat to primitive simplicity. No wonder that Jawaharlal Nehru, the greatest disciple and at the same time the greatest critic of the Mahatma has recorded his strong dissent from this aspect of the Gandhian programme.

The views of the Mahatma cannot, however, be lightly dismissed as those of an oriental mystic wrapped up in ascetic idealism, unable to comprehend the direction and force of world economic currents, and unable also to realise that India cannot but move with the times. Like the British people, who in international conflicts, have almost always shown a genius to combine high altruistic idealism with self-interest, the good of the world with the good of their country, so too, Gandhian programmes have almost always had the marvellous merit of combining high ethical idealism with the practical measures necessitated by the exigencies of the time. To provide work for the many millions of unemployed, under-employed, and improperly employed in our scattered villages without practically any investment of capital, to decentralise the enormous and ever-increasing purchasing power in the hands of a few capitalists and divert them to the starving millions without any confiscatory legislation, to avoid the worst evils of the Industrial Revolution as the slum-cities and the destruction of everything that is creative in work, to prevent man the noblest work of God being enslaved to the inhuman machine—these are some of the noble aims which the Gandhian programme visualises. Gilbert Slater, the eminent authority on Indian Economics, was so much struck by this aspect of Gandhi's programme that he wrote as early as 1924, 'There is more reason in this gospel of the Charka—the spinning wheel—than would be supposed by people unfamiliar with Indian conditions.'

Speaking under the auspices of the Christian College Union, Dr. Kumarappa claimed yet another virtue for the Gandhian programme. Western methods of specialised large-scale production imply the use of violence, direct or indirect, in capturing and retaining markets in other countries, and also in guarding the long trade routes to those markets. This is certainly true, because the desire for economic dominance over other countries, to safeguard the supply of raw materials and the sale of manufactured goods, has been at the bottom of the inhuman strife between

nations since the Industrial Revolution. The argument may not be convincing when applied to countries like India or China, where the home *markets are sufficiently* large to obviate the necessity to secure and retain foreign markets by violence. Nevertheless, the contention in the main is quite sound.

The doctrine of simplicity in life is not so simple as may appear at first sight. Man's spiritual welfare is more important than his material welfare, and to Gandhi's mind it appears that *multiplication* of *wants* and *material* comforts are certain to check spiritual advancement. A prominent Gandhiite recently asked me, 'What is the use of gaining all the world and losing one's soul?' But reasonable doubt can be entertained whether extreme simplicity of life is conducive even to spiritual progress. Asceticism has been to a great extent condemned by the Christian Church. And it is only one of several alternatives recommended even in Hinduism, and on that account not entitled to universal acceptance, much less enforcement. Further, increasing evidence is available all over the world to show that the pangs of poverty and starvation have been directly responsible for crime and spiritual degeneration. Truly is it said in the Proverbs, 'Give me neither poverty nor riches: feed me with food convenient for me. Lest I be full, and deny thee and say, who is the Lord? Or lest I be poor and steal, and take the name of God *in vain*' (ch. xxx. 8, 9.).

There is, however, something more than a spiritualistic plea in this advocacy of reduction of wants. A reduction in the number of human wants need not mean a reduction in the total quantity of production. In fact, such a reduction can result in increased total production if the same resources as are now being devoted to the production of very costly luxuries for the rich, are devoted to the production of more absolute necessaries for the poor. Thus a plea for a reduction of human wants is not inconsistent with the plea for raising the standard of life of the poor; nay, it can be shown to be one of the important means of contributing to the well-being of the masses. Further, a rich man with limited wants is more likely to contribute his best *towards the amelioration of the poor* even to the extent of making voluntary gifts or at any rate willingly submitting to heavy taxation for the benefit of the poor, than another who finds himself involved in a regular race between increasing riches and more rapidly increasing wants and desires. Such a redistribution in the interests of the masses may be brought about by violent and drastic means—by communism; but Gandhi is no more a communist than he is a capitalist.

Today, whether we fully realise it or not, we in India are slowly but steadily *gravitating* to a new economic order under Gandhian inspiration, an economic order which while being different from both capitalism and communism may yet succeed in combining most of their virtues, and probably prove better and more glorious than either. Barring the broad outlines of this new order, the details must remain unknown at the present stage even to the Mahatma. Only to minds endowed with transcendent, nay, superhuman powers of imaginative realism can a clear vision of the ultimate future in all its completeness be possible. It will not be surprising, therefore, if we make some departure *from the Gandhian* programme in some of the details.

For instance, it is unthinkable that we can ignore with impunity the achievements of modern science and discard completely the use of all machines. But the spirit of Gandhi's teachings would still be there, and guide the constructive energies of the nation. Already, there is evidence to show that some of the best minds in the country, some of them very devout followers of Gandhi, are making a distinction between the spirit of his teachings and a too literal acceptance of his views. Quite recently, Dr. Kumarappa stated, 'We have no objection against machines as such. We only object to the many evils which accompany the use of machines. If machines could be found which bring no such evils we shall surely accept them. In the case of key-industries, we are even prepared to make compromises and accept machines.' It is probable that the Mahatma himself has veered round to this position though no statement from him as to such a change of attitude is, as yet, available. It is significant that the Madras Premier, who stands as near to the Mahatma as the *Times* does to the British Foreign Office, declared the other day speaking at the Negapatam Mills, 'There should be no mistaken idea in the minds of any that the Gandhi man is an enemy of the furnace, an enemy of electricity, an enemy of the large workshop, and so on. He is the enemy of the large workshop that kills the small workshop. But he is not the enemy of the large workshops that make what are necessary for the people and probably make some of the small workshops thrive as a result.'

The search for machines which do not have the evils of machines, may appear to be as difficult a task as the search for the rose without the thorn. But it is not entirely hopeless. The test for adopting a machine would be not its largeness or smallness, but its possible reaction on the human being who is to work it. If the machine is one which is likely to reduce the worker to the position of a mechanical slave, it would be better to discard the machine. If it is one, which will remain the slave of the worker and not his master, there would be no objection in adopting it. The use of electricity is likely to revolutionise small-scale production. Once generated, it can be conducted over long distances, so that the crowding of workers in congested places can be easily avoided. Electricity can work small appliances with as much efficiency as big machines. It is therefore, not impossible to visualise a stage, when many of our villagers would be fully employed in cottage industries worked by small appliances with the aid of electricity. This is only one of the probabilities, and nothing more than a probability.

In any case, a return to primitive simplicity is neither desirable nor practicable. Simplicity might have its charms and advantages; but in that case let us aim at a civilised simplicity which incorporates the fruits of human invention throughout the ages for the betterment of man. 'There can be no easy road or short-cut to material prosperity in India. Least of all will the mere imitation of measures which have been accepted in other countries avail. Instead, Indian problems must be examined by the original thinking of minds at once bold, original and conservative; eager to explore all the practical measures for amelioration, but equally determined not to let go anything that is valuable in the ancient traditional culture of India, which we

have recently learned has a history of 5,000 years. And in the face of all difficulties and perils of the future, no one need despair of the land that produces three such men as Bose, Tagore, and Gandhi.' The advice and the optimistic note that accompanies it are both welcome and reassuring, particularly because it has come from an English economist, who could not have been influenced by any sentimental prejudices.

To us living in the heart of rural India, drinking deep the quiet beauty of the surrounding villages, inhaling the invigorating air of the countryside, the appeal of the Mahatma to avoid the worst evils of modern industrialisation is bound to have an added interest. More than three-fourths of our population live in such villages. Their problems are our problems. To understand them properly, to suggest methods whereby they can take advantage of the fruits of modern invention without being subjected to the evils of modern large-scale production, to raise them from their enforced primitive simplicity to a civilised simplicity—these may indeed seem difficult; but they are not impossible of achievement to minds at once 'bold, original and conservative'. It is to be hoped that our College with its century-old tradition, its intimate association of the East and the West, its insistence on the dispassionate study of facts and the passionate pursuit of truth, its emphasis on intellectual freedom and the development of personality is providing just the atmosphere needed for the cultivation of that strange blend of contradictory virtues so indispensable for our young men to steer our country clear of the evils arising from patriotic prejudices on the one hand, and a slavish imitation of the West on the other.

WARDHA AND VILLAGE INDUSTRIES

Dr. J. C. Kumarappa, the Secretary of the Village Industries Association who visited us last term and addressed the members of the College Union Society has established an institution at Maganwadi very close to the Wardha railway station. Any interested in village work will find in the experiments made in this place a great deal to fill them with hope for the future and stimulate them to service along lines open to any of us. The few experiments now made are an earnest of the many new things that await to be done in the villages under the inspiration of the new movement for the uplift of our villagers, who form the bulk (89 per cent) of the population of India. These industries relate to the primary needs of the masses, namely food, clothing and shelter.

The All-India Village Industries Association is doing a great deal to encourage husking of paddy and grinding of flour by hand. The growth of rice and flour mills has done a distinct dis-service to the population because in machine-pounded rice and mill flour a good deal of the nutritive element is lost. In our villages the husking of paddy is rather a strenuous process, and this home-industry has been practically driven out of the villages. The Editor of the *Madras Mail* writes, 'The annual report of the Imperial Council of Agricultural Research says that the study of the quality of rice has shown that some of the coarser and coloured varieties are particularly rich in essential constituents, and if cooked without polishing and without extra washing are nearly as nutritive as wheat.' In spite of a vigorous propaganda carried on by the All-India Village Industries Association to popularise the consumption of hand-pounded rice, the consumers of rice in this province are largely still ignorant of, or indifferent to, the defects of polished rice. The officiating Director of Nutrition Research, Indian Research Fund Association, Coonoor says 'The superior value of home-pounded rice is beyond dispute, and any further spread of the use of highly milled rice may have serious effects on the public health of the Presidency.' Here is a field where students can help a great deal to rouse a widespread interest and conviction regarding the high nutritive value of hand-pounded rice, and whole wheat flour.

Another thing of interest is that Maganwadi is trying to popularise the use of the *chukki* made of babul wood. This *chukki* which is sold at Rs. 6 husks the paddy well and the output is 70 to 80 lbs. per hour. Experiments are still being carried on with a view to improve the *chukki* still more.

Another interesting experiment is in regard to oil-pressing. One of the problems of the rural oil-pressing industries is to keep off dust and dirt from the oil as it comes out through the pipe. At Maganwadi the device adopted to secure this is to dig a trench round the *ghani* for the bullock to walk in on a lower level than the oil pipe. This automatically keeps off the dust kicked by the animal as it walks round the *ghani* at some distance from it. Further, this device

reduces the pressure on the animal's neck considerably and is a great improvement on the traditional way of getting a pair of bullocks go round on level ground. Gingili, mustard, linseed, ground-nut and cocoanut were among the seeds crushed at Maganwadi last year. Bee-keeping, sugar making and paper making are some of the other experiments made there. Several other experiments in regard to similar village industries are made at other centres such as Sabarmati.

Hand-made paper is made from waste paper, straw, barks of certain plants, cast-away old bamboo thattis, but the best and most durable kind is made out of rags. Samples of hand-made paper may be obtained from Maganwadi. If two or three knowing Hindi or English go to Maganwadi and learn the paper industry, a plant can be set up with a small capital of Rs. 150 and a few families can run it on moderate profit. 'With free and compulsory education, the demand for paper is bound to increase. It therefore becomes imperative for villagers to supply their own needs out of their waste materials.' The Vidya Mandir, a training school for teachers made over by the C.P. Government to the Wardha Education Committee has two sections: in one spinning is made the basic industry, and in the other the cardboard industry. Wherever the latter becomes the basic industry, the school will have to run a plant for making paper and cardboard, and in that way also it is hoped that the cost of elementary education can be reduced.

Another interesting expeŕiment made in connection with Harijan uplift is with regard to the disposal of the carcase of a dead animal after it has been skinned. Oil is extracted from the flesh and manure is made out of bones and the flesh waste. Bone manure and flesh manure, both in tins of fine powder of a brownish colour are sold to cultivators. Oil out of which soap is made and the bone and flesh manure which can fertilise the fields are thus produced from what is usually buried as waste, and that shows how by thoughtful efforts a great deal of waste matter may be turned into products of economic value.

The initiative and enterprise of the organisers at Maganwadi are helping to produce labour saving devices in oil pressing, paddy husking, etc. The All-India Village Industries Association, designed to supplement the more wide-spread activities of the All-India Spinners' Association, is not aiming at any large industries but is experimenting in simple devices that can be used by poor villagers. The movement for village uplift is gathering momentum, and the educated owe a duty to the millions living in the villages, and they can do something to help them if they take an intelligent interest in the efforts made for their uplift, and share in ways that are open to them by encouraging villagers to take advantage of the results of the experiments that are being made at Maganwadi and other such centres. The publications of the All-India Village Industries Association (nine booklets have been issued so far this year) and the monthly two page bulletin (*Gram Udyog Patrika*) will give fuller information of the efforts made in different parts of the country along these lines. These publications are issued to those who remit Rs. 2 per year to the Secretary and also meet cost of postage.

J. D. A.

WINGED MESSENGERS

By T. R. Narayanan, *III B.Sc., Gr. iii*

What other message is more wholesome and utilitarian than that of these winged messengers? 'Don't study for too long a time, straining your eyes, spoiling your health and courting illness as a consequence; early to bed and early to rise makes a man healthy, wealthy and wise'; so these messengers seem to say by picketing before our books just as Congressmen do in front of a foreign cloth-shop. But, mind you, there is a world of difference between the manner of picketing of these two groups of Social Reformers; the latter picket without violence at the cost of their own self-respect whereas the former do so by sheer violence but at the cost of their own lives! Their message, too, is quite essential to a microscopic minority of chicken-hearted students who believe that they will be the first and foremost to be 'plucked' in the University examination. Can anybody in this entire world give us students such a choice piece of advice—nay even the most experienced grandmothers in our homes?

These members have formed themselves into an efficient organization to carry out successfully the mission of Apollo—the revered Lord of health, vigour and vitality—among mental workers, especially the student population. Just enter your room and switch on the light after supper; then unfailingly you will see a number of them coming one by one bent on their responsible duty. This organized battalion, strange to say, is composed of representatives of all sorts and species, the sectarian spirit being entirely foreign to it. So it is that these messengers try to safeguard our health and greatly are we indebted to them for their invaluable service.

Locusts or what are otherwise known as grass-hoppers turn out the major portion of this social work, I can say without any hesitation. On the vast expanses of lawns they wait and as soon as you switch on the light, make a short flight to your room with diabolical delight. Taking their stand wherever they like, they wipe their large prominent eyes with their forelegs and make a short survey of their surroundings. Then comes the regular attack. With remarkable courage and highly commendable dexterity, the grass-hopper descends direct on the book which you are studying. Swearing aloud, you naturally push the thing away and resume your studies thinking that the little brute will worry you no more. But the locust is quite unmindful of your horrible oath. Adamantine as it is by nature, it does not even think of putting an end to its exploits. Then again as you are lost in your studies, it makes a bold dash against the table or the lamp reflector with a thud terrific enough to startle you. If you are still unmoved it goes so far as to jump over you, and it scratches your skin with its file-like legs. With a humble confession of your inability to continue your studies further, you switch off the light and come out of the room, pronouncing your final curse on that humane and dutiful creature.

And if you get up early enough the next morning and go to the bathroom, you will see a good number of them sitting on the mirrors there as if to see whether any parts of their bodies have undergone deformation as a consequence of the previous night's exploits; at the same time you cannot fail to notice on the way a multitude of them lying dead out of

sheer exhaustion—a heart-rending sight, and a noble example of the triumph of a real sense of duty over that of self-preservation.

Next comes the rhinoceros-beetle, with a tiny sharp hornlike structure on its ugly face. Repulsive though it is for its disproportioned physical frame and shining blackness of colour, it does not at all feel ashamed to be in our presence. One of its praiseworthy traits is that it is so wise as to understand the weakness of the student population; it knows perfectly well (more perfectly than our Hall authorities perhaps), that the main weakness of us, students, is that we can't sit statue-like even for two seconds, in front of our reading tables, without being tempted to rest our arms on it, and it is this weakness that it takes advantage of. As you are deeply immersed in your studies, your arm resting on the table, this cunning little creature tries to force its way between the table and your fore-arm causing you an intense pain with its sharp horn; as a result of which you automatically withdraw your arm from the table. By this constant shifting of your arm you are completely distracted from your studies and it is with a good deal of effort that the stubborn sort continue them until finally they are sent to sleep by the moth.

The moth, I should say in this connection, is in no way violent as every one knows; yet taking into account what sort of nuisance it is, you would confess it is more than violent as it, with its brightly coloured silky wings and wonderful gait, greatly distracts your attention simply by going across the book on the table. Naturally you pause for a while to admire its beauty and then resume your studies. And all of a sudden you are distracted by a peculiar flicker of the light and looking at the electric bulb, you see the self-same moth, going round and round about it as if trying to shut out the light completely from your book. Overcome by the fear of your eyes being spoiled by the continuous flicker, you drive it away, only to find yourself puzzled to find another of the same sort fluttering around the bulb. Racking your brain to find out how to avoid this pest, moving away your arm again and again from the rhinoceros-beetle and being startled all of a sudden by the terrific thud caused by a grasshopper, you lose all your interest in your studies and switching off the light go to sleep earlier than you intended to do.

But should I include the mosquito in this illustrious company? With a monstrous passion it is always after your blood, whether you are awake or asleep. It lets you neither study nor sleep. How then is it justifiable to include this spoiler of health in the glorious company of the guardians of health?

Friends, the real benefit the aforesaid messengers do to the student world is quite incalculable. After ten o'clock every night their number becomes so great and their activities so greatly multiplied that it is quite impossible for one to continue to read any book. Unfailing in their duty, unflinching in their courage and resolute in their aim, they thus try their best to safeguard the health of the student population, besides serving them as models for a real sense of duty, courage and determination. Hence it is not at all justifiable to treat them with disdain or contempt simply because they are perennial sources of nuisance and disturbance.

THE GERSOPPA FALLS—
INDIA'S BEAUTY SPOT

By K. M. Talgeri, *Hons. 3, Br. ii.*

The hell of waters, where they howl and hiss
And boil in endless torture;
While the sweat of their great agony
Wrung out from this,
Their Phlegethon, curls round the rockets of jet
That gird the gulf around the pitiless horror set.

—*Byron*

The Gersoppa Falls (980 ft.) in Mysore—or the Jog, as they are commonly known—rank among the most magnificent beauty spots of the world. While excelled in height by the Cerosoli and Evanson cascades in the Alps, and the falls of the Arve in Savoy, the Gersoppa cataract surpasses them in volume of water precipitated; and while much inferior to the Niagara in volume, it far excels those celebrated falls of the New World in height.[1]

The falls are 18 miles from Sagar on the Mysore Railways. From Bangalore to Sagar it is a journey of about fourteen hours. From Sagar a passenger motor service takes the visitor through 18 miles of enchanting scenery. On either side rise dense forests, the haunts of tigers and leopards. The bus negotiates intricate curves what to an aviator from above would appear like the ant's mazy meandering motions. But more rapturous are the dizzy depths down the Ghats. And presently the ferry is reached.

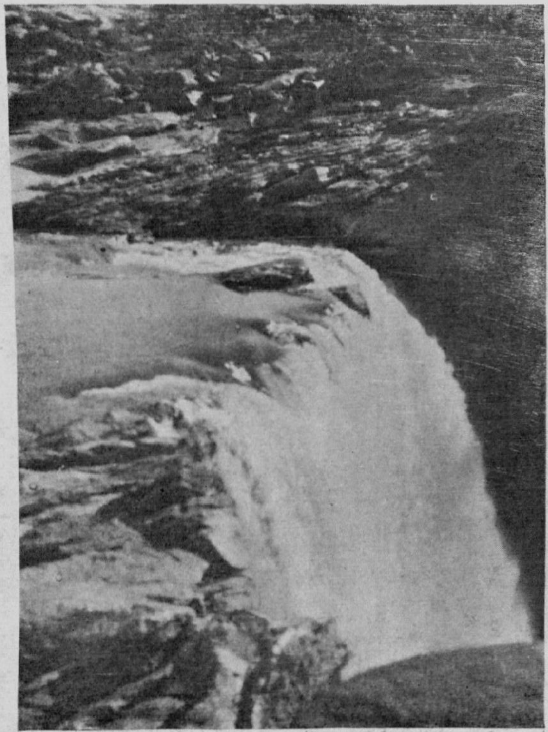
Here, at the ferry, the river Sharavati, after a course of 30 miles, is about 750 ft. wide, and after the Monsoons, low enough to be crossed in a ferry boat in safety. After crossing the river and traversing 1½ miles through a beautiful road,—the Falls are in sight!

The height of the Raja Fall, the most Western cascade which plunges down in one unbroken sheet of water is estimated to be 830 ft. 'Half way down,' says *The Mysore Gazetteer*, 'it is encountered by the Roarer, another fall which precipitates itself into a vast cup and then rushes violently downwards at an angle of 45° to meet its famous compeer. A third fall, the Rocket, shoots downward in a series of jets, while the fourth called the La Dame Blanche or the Rani is an Undine-like cascade gliding quietly over the mountain side in a sheet of foam.'

The depth of water in the pool below the falls varies to some extent with the amount it receives from the falls above, but averages some 130 ft. The Raja's terrific leap is over 5 times as great as Niagara's plunge over a precipice of 164 ft., but in width and volume, the Sharavati, only 750 ft. wide, must give way to Niagara's two falls each of which is nearly one mile and a half in width.

[1] Vide *The Mysore Gazetteer* [compiled by Mr. Lewis Rice for the Government of Mysore] and *The Guide to The Gersoppa Falls* compiled by the Forest Ranger, Sagar, in collaboration with the writer.

GERSOPPA FALLS



Behind and all round are the masses of Western Ghats unspotted by any building and untouched by any work of man, save for the two quiet dak bungalows and the roads and clearings round them. These two bungalows are situated at the head of the Falls on the Mysore and the Bombay sides.

Close to the Bombay bungalow, immediately at the head of the Raja Fall, there is a slab of rock projecting over the verge of the gulf, by lying down on which and peering over, the best view is obtained of the appalling abyss from above, rendered more striking by the continual flight across it of myriads of rock-pigeons which find a congenial home in the face of the cliffs. Also from the edge of the pool is a fine general view of the Falls, of the magnificent rugged chasm and of the deep winding gorge through which in the course of ages the waters of the river have untiringly eaten their way. And from these terrific depths you hear a roar and turmoil and see sheets of blinding foam and mist. And when the sun shines bright, rainbows of ecstatic hues appear over the chasm. Lunar rainbows are not uncommon; for on a cool, quiet, moon-lit night one often beholds a spectrum band of colours quivering on the crystal-clear clouds that cover the cascades and the cliffs!

The forests around Gersoppa abound in magnificent and interesting trees, their gaint trunks entwined with creepers of Python dimensions. Tigers, panthers, spotted deer, wild dogs and antelopes live in these jungles. Bears are sometimes seen. Ideal conditions prevail for shooting and fishing.

Visitors' Books are kept at both the bungalows. They date as far back as a hundred years and the pages are full of praises from tourists from all the world over. After reams of 'descriptions', it is refreshing to come across such modest and entirely true remarks as:

> 'The Falls are to be seen and felt;
> They are not to be described.'
>
> —*Captain Wingate*

> 'To attempt a description of these scenes is almost a sin.'
>
> —*Lieut. G. Close*

But perhaps no one has so well expressed one's spiritual ecstasy as the Venerable Bishop of Madras, Dr. Gell, whose remark in 1843—nearly a century ago—is almost the first recorded:

> 'I am thankful to Providence for having been permitted to visit the most glorious of Nature's works that I have ever seen or hope to see.'

Such, indeed, is the beauty and romance of the Gersoppa Falls!

THE INFLUENCE OF RELIGION ON CHINESE LANDSCAPE PAINTING

By G. H. Jansen, *Hons. 4, Br. vii.*

Since the publication of Spengler's *Decline of the West* the morphological conception of history has gained general currency. In brief, this theory holds that the task of history is to interpret the 'culture-souls' of the various, discrete historical civilisations; and that each civilisation, separate, individual and distinct, moulded by its culture-soul, has to stew in its own religious, scientific, artistic and philosophic juices. Of no civilisation is this more true than that of China, because China's traffic with the rest of Asia has been almost entirely one-way. More especially has China's art been influenced by her philosophy and religion; not merely is this influence seen in the symbolism and subjects of its painting—the symbolic dragons and lofty, colourful Bodhisattvas are numerous enough—but also, and more truly, in its informing spirit. This may seem rather too intellectualistic a view, but Croce himself says in his *Æesthetic:* 'the intellectual cannot stand without the æsthetic', meaning by 'the intellectual' philosophy and science.

It is into landscape painting that the finest genius of Chinese pictorial art has gone; and not surprisingly, for, as a medium, through it alone could all that was most deep and vital to the Chinese painters be expressed. All three religions of China—Buddhism, Taoism, Confucianism—have affected this department of its art, in that order of importance. Confucianism in its early days was too moralistic and egocentric to direct men's attention to any outer, non-human world. On the other hand there is a remarkable coincidence in time and place between Buddhism and Taoism and the most vigorous schools of Chinese painting. The keywords of Hinayana Buddhism are 'restrain', 'cleanse', 'avoid', 'contemplate', 'guard against' and such like—it was austere and self-collected, very much like Confucianism in fact. But in its missionary progress up to the Central Asia highlands and afterwards in its writhing course down the great river valleys of China it suffered a change into something rich and strange, developed many diverse characters and assumed a variety of forms, generally known as the Mahayana. It luxuriated in China yet always with restraint, moderation and urbanity: the colourful grotesqueness of Indian and Tibetan mythology was discarded. The T'ien t' ai school was especially influential in the T'ang and Sung dynasties (A.D. 600-1300.) Now it was precisely in these latter periods that Chinese painting reached its high-water mark. The living centre of Buddhism in China has always been the Yang-taze valley; and, again, it was here that a distinct, imaginative and poetic school of Chinese landscape painting grew up—the Southern School as it is called founded by Wang Wei, in opposition to the more spacious Northern School

of the Hwang-ho valley to which the masters Kuo Hsi, Ma Yuan and Hsia Kuei belong—the greatest names in Chinese landscape painting. The influence of Buddhism is to be sought in imagination and intellect rather than in imagery, though it inspired much indirect symbolism. Taoism was most influential in the 3rd, 4th and 5th centuries A.D. and its mystic teachings, together with its later revival, doubly influenced the effect of religion on the country's painting.

It would not be too much to say that Chinese landscape painting owes its origin to Buddhism and Taoism. Both these religions drove men back to the elemental simplicities of Nature. The Indian ideal of the Wanderer persisted in Chinese Buddhism. Such statements as 'The man who is fond of society, lazy, given to society is a losing man'; 'the wise man—wanders solitarily, not led by others'; *Sutta Nipata* or 'the true monk wanders lonely as a solitary bull-elephant' (*Dharmapada*) turned men's faces away from town life. In the Pali *Thera-theri-gatha* or 'Songs of the Monks and Nuns' we see an intense love for solitude and a feeling for Nature as a philosophical influence to which the nearest approach in Christianity is in the Thebiad and Saint Francis—and Mrs. Gatty. Looking on Nature as a living and speaking presence of thought the Buddhist monasteries in China were built in the remotest solitudes and in such a way as to mould into the general landscape. Under such conditions it is hardly surprising that landscape paintings were shot through with Buddhist feeling. According to the popular legend Lao-Tsze himself fled from civilisation and dictated his book, the *Tao-Teh-King* to the Warder of the Western Gate on his way out to the solitudes from which he never returned. It was but natural that his later followers should do likewise. The contemplation of the everlasting solitudes of Nature was, thus, both for Taoists and Buddhists a consolatory influence. Confucius, it is reported, scoffed at one such Taoist recluse whom he met in his wanderings, and it was only in its later philosophical developments that Confucianism affected art at all. As Lawrence Binyon says in his *Painting in the Far East*, 'The conception of Nature was a permeating thought of the age, explicit in the doctrine of contemplation taught by Buddhism. Under the reign of Sung this doctrine found its first great manifestation in art.'

A well-known story is told of a Chinese connoisseur who, after much travel and difficulty, arrived at the studio of a renowned landscape painter whose roll-paintings were famous throughout the Middle Kingdom. The painter brought out one roll for his anxious visitor, unwound it for about a foot of its length and then, much to the other's chagrin, asked him to return in a year's time when he would be allowed to see another foot; and requested him to ponder on what little he had seen in the meanwhile. This painter, like all other landscape painters in China, felt that his pictures were charged with a deep didactic and religious meaning. Even Western writers have recognised this fact. One goes so far as to say: 'Chinese paintings seldom treat of everyday subjects. They are deeply concerned with a philosophic contemplation of the world and they have a symbolic meaning' (Cohn: *Chinese Art*); and the omniscient Spengler: 'In China

the landscape is like a face, full of wrinkles and little signs that mean something.' This tinging of landscape paintings with a wide and deep significance was solely due to the infusion of religious inspiration. On examining the details of these works we get the impression of an intense concentration, like to that of da Vinci, allied to a swiftness and sureness of brush-work paralleled only in the later etchings of Rembrandt, Goya and Hals. For this reason the Sung artist Kuo Hsi in his aesthetic dicta *Lin Chuan Kao Chih* says, ' In painting a scene irrespective of its size or scope, an artist should concentrate his spirit upon the essential nature, the *soul* of his theme. Diligence and reverence will make his work complete.'

What, to a non-Chinese, would seem most striking in these landscape paintings is that every detail in them is significant, even the most trivial objects are vibrant with meaning. There is in the whole of Nature, what, for want of a better word, we must call *élan vital*, which the Sikh believes to impregnate every member of the Khalsa. Stone, river and tree are all equally ' alive ', expressive, suggestive of a secret sense. They all equally seem part of some great hidden penetrating Unity. ' Water-courses are the arteries of a mountain ; grass and trees its hair; mist and haze its complexion—stones are the bones of heaven and earth.' (*Kuo Hsi*). And this conception is found repeatedly in all three Chinese religions. But in order to conserve the interest the Chinese artist freely excludes from his paintings everything irrelevant and by the mere use of empty space ' gives to trivial things a sense of grandeur and a hint of the infinity of life ' (Binyon). Nature is thus adapted, not merely expressed photographically, as it was by the abominable 'plien air' painters of Europe. These painters modified Nature by projecting their own conceptions into her so that the imitation of Nature in landscape painting is known only as ' a fugitive heresy '. If the artist paints mountains just as they are, the result will be no different from a map. *Faults* of this kind come from lack of skill ' (*Kuo Hsi*). To make use of Confucian terminology the universal spirit, *li*, infuses matter, *chi*, in varying degrees and it is only the most highly impregnated objects that are chosen. As has been said, an all-pervasive pantheism is known to all the Chinese religions ; to the ethical Confucian it took the form of moral law : ' how great is the divine moral law ! Vast and illimitable, it gives birth and life to all created things '—not merely to sentient things it should be noted ; ' the power of spiritual forces in the Universe—how active it is everywhere ! Invisible to the eyes and impalpable to the senses it is inherent in all things '; ' like the rush of mighty waters the presence of unseen powers is felt ' (*Chung Yung*). The last quotation accurately expresses the exact feeling that these paintings give one. To the Taoist this cosmic force was, naturally, Tao : ' all-pervading is the Great Tao ' (Chap. 21, *Tao Teh King*) and the later Taoist mystic Chwang-tsze in a well-known passage asked ' Am I Chwang-tsze dreaming that I am a butterfly, or a butterfly dreaming that I am Chwang-tsze ? ' which is only a logical development of the earlier position. With such a feeling towards objects of Nature it is not remarkable that every detail in larger landscapes has an individuality of its own. In Buddhism

pantheistic tendencies were prominent from the very beginning but were variously named; in Mahayana Buddhism they were even more prominent and we get such statements as: 'Nothing exists but mind (manas); pure and impure owe their existence to mind' (*Diamond-Cutter Suttra*); but more commonly it is *bhutatathata,* the conception of 'suchness', on the cosmological side, *alaya-vijnana,* the basis of mind from the point of view of psychology, or the *Dharmakaya,* Body of the Religious Law, and Buddha-nature which are said to permeate everything. The first two concepts are of the philosophical schools, the last two belong to popular religion. From Asvagosha's '*Awakening of Faith*' we get such statements as 'the essence of all things is one and the same, *bhutatathata* is the great all-including whole;' 'all things owe the principle of their existence to the mind, or *alaya-vijnana*'; and from more popular religious works:

> 'Lo! the Lord Buddha on his
> Lion Throne
> Dwells in each particle of sand
> and stone.'
> (*—Avatamsaka Sutra*)
> 'The Blessed One sustaineth all,
> indwelling.' (*Ibid*)

The feeling that all external nature was the outer garment and the symbol of the Buddha-life within finds semi-artistic expression in such verses as these, from the Japanese:

> 'The morning-glory to the well-
> rope clings
> I seek my water from the distant
> springs.'

The Chinese artists had behind them this persistent belief that everything is comprehended in an all-embracing something: moral law, Tao, Buddha-nature, and they strove to make Nature in their landscapes express this and their trees especially are flung like symbolic gestures against the sky. One sixth century painter Hsieh-Ho expressed this in his artistic Canons of which the first two state that the life movement of the spirit is seen in the rhythm of all things; and that the creative spirit must incarnate itself in a pictorial conception and take on the organic structure of life. No explanation could be clearer than this.

Pantheism, as ever, led on to monism; from saying that everything is included by the one spirit it was an easy transition to saying that this one, same, undifferentiated spirit was everything and this, as we shall try to show, was, at least, a contributory for the peculiar lack of colour in Chinese landscape painting. The originals have the warm brown of the silk as a background; in reproductions they are uniformly grey and they might have been painted by colour-blind artists. This refusal to use colour, it must be noted, was deliberate: colour had been known and used in Chinese painting for at least six hundred years before the T'ang and Sung masters, but it was the ink sketch that they loved, occasionally relieving the monochrome with slight touches of green or blue. Even the branches of the blossoming plum were painted in ink. A writer in the *Burlington Magazine,* commenting on this says, truly: 'Colour conveys no ideas'; the Chinese painters by avoiding colour *were* trying to convey ideas and impress religious moods, and any emphasis on the local colour of a landscape tended to weaken that impression. Neither Taoism nor Buddhism saw life as 'colour and warmth and light': a cool clear grey would interpret

them better while it was only natural that Christian art should be colourful finding as it does its central inspiration in the blood-stained Passion. The various 'Crucifixions' and 'Ascensions of the Cross' by the Italian Primitives bear this out; crude, harsh colours are essential to them. On the other hand the *Tao Teh King* clearly says (chap. 1) 'Tao eludes the sense of sight and is therefore called colourless', and Chwang-tsze later taught that it was from 'a *dark* abysmal one' that the colourful multiplicity of the world emanates. He joined with Mahayana Buddhism in teaching that what we learn through the senses of this world is illusory and that the spirit must penetrate beyond into a neutral colourless stuff which was the underlying Reality, Gosshiki, or unknowable to the senses; and the *Vakshur-vijnana,* or mental operations depending on the eye, are said to be particularly delusive. The *Diamond-Cutter Sutra* says: 'a belief in matter is unmentionable', what *is* true is that there are in this world varying degrees of reality from the illusion of ordinary sense-experience through semi-illusion, merging back to Absolute Truth or Void (Sunyata). Though Radhakrishnan and Suzuki have doubted whether the Sunyata doctrine really meant that everything —the world, salvation from it, and even Buddhism—is nothing, there can be no doubt that the Madhyamika philosophy of Nagarjun, and that of the Diamond-Cutter Suttra meant it as such. What we seem to see in Chinese landscape paintings is a world dissolving, drawing away from our sight, in the manner of one of the Overworld scenes in *Faust* or the *Dynasts,* individual things have lost their colour, but not yet their individuality and it is this intermediate indeterminate state of semi-illusion (aman) that the painters capture and fix, before everything finally swirls into a cosmic uniformity, a primary basic unity that underlies everything, colourless and undifferentiated.

The Chinese word for landscape is 'mountain and water picture'; man and his works need not necessarily be included. European landscape is diametrically opposed to this: either human figures are themselves made the focus of the landscape; or their places are taken by human constructions—towers, cottages, windmills; or it is historical scenes with human associations that are reproduced. Chinese landscape entirely eschews this; yet human beings are not entirely forgotten—through the drifting rain a sail, or the roofs of a village may just be glimpsed; figures are introduced but are so small as to be almost unnoticeable—travellers on the hills, poets seated in pavilions among the woods, sages admiring the moon or a waterfall, fishermen in their boats among the reed-beds. Take Ma Yuan's 'Pines and Rocky Peaks' for example: a group of storm-frayed pines crowns a crag jutting out into a river, through the mists jagged rocky pinnacles tower above them, tucked away at their foot is a tiny hamlet and in one corner a small, crouching figure walks down to the river. Man and his associations are invariably introduced, only to be humbled and rendered insignificant: 'Whatever tells of powers and presences mightier than ourselves are cherished and preferred' (Binyon); the background intentionally washes out the humans set against it. Whence this humble acceptance of man's insignificance and lowliness?—which Jules Romains

rightly calls pure atheism. It is to be found in the attitude of the three Chinese religions—all of which have been called atheistic,—to man. Taoism starts from the fundamental assumption that man and Nature are fundamentally one: 'the man of highest virtue is lowly—like the earth—like water' is the repeated teaching of the Tao-Teh-King. Confucianism goes further: the *Chung Yung* says: 'the man of perfect nature may assist the transforming powers of heaven and earth and with them form a ternion;' man gratefully accepts his position in the larger stream of life: 'it is this one system running through all that makes the universe so impressively great' (Chap. 29), an attitude impossible in the Westerner who claims to be distinct, the crown of creation, God's own image. Hence the solitariness of Nature implicit in all their landscape paintings was not dismaying or alien to the Chinese artist for, Confucianism at least, taught him that the perfect man was at home in a perfectly intelligible universe. The insignificance of man is not treated cynically but with pity, sympathy, compassion; a sort of Weltschmerz. As Pater said of Wordsworth's poems: 'they subdue man to the level of Nature but give him therewith a certain breath, and vastness, and solemnity.' And that this was so was due to Mahayana Buddhism; compassion was the ideal of the Bodhisattvas, it was this that made them Bodhisattvas. Buddhism is, more than any other religion, the religion of love: the Sutta Nipata says that the true follower must 'cultivate good will towards all the world, a boundless loving mind above and below and across, unobstructed without enmity' and remembering this the Chinese artists in their intense pre-occupation with Nature spared a thought for the poor forked radish and at least gave him a part, though a small part, in their paintings.

The Archaeological Survey recently discovered a Buddhist cave-cell in a niche on the Rock at Trichinopoly; the reports of the discovery mentioned the magnificently spacious view it gave of the surrounding country. Buddhism always sought the distant view; the *Thera-theri-gatha* tells of those

'whose feet mount up
Unfaltering to those cool heights of Truth'—and of the forest uplands, from where the recluses take as detached a view as that of Lucretius. This desire was carried over into Chinese landscape painting where we have such soaring, unending space as is very rarely accomplished in any sphere of Western art—in *Faust*, *Wuthering Heights* and the less turgid pieces of Bach. 'The wind and rain of the actual landscape are best studied at a distance. From near by the scene appears patched and cramped' (*Kuo Hsi*). There are no clouds in the skies above any of the scenes painted. They are, as it were, seen on the skyline and beyond them we look into the limitless heavens. To the Confucian writer the heaven was 'this, bright shining spot' and that is as it appears in the paintings. The heavens had a message for Confucians; the moral truth was in 'transcendental intelligence like the heavens. Infinite and eternal it is infinitude itself' (*Chung Yung*, Chap. 26). The soul of the pure man 'all-embracing and vast is like heaven. Profound and inexhaustible it is like the abyss.' It was the universality of the sky that impressed the Confucianist; for the Taoist it was its patient brooding and

enduring stillness. ' Heaven is great, Tao is great, Earth is great, ' ' being akin to Heaven is to possess Tao, ' ' Heaven and Earth are long-lasting because they live not for themselves, ' ' the space between Heaven and Earth—is it not like a bellows? It is empty yet inexhaustible.' Perhaps remembering this the artist Kuo Hsi insists that landscape painting must stress aerial phenomena and effects of gradual distance, ' the far-off effect', and this was evidently so closely followed that the painters denied any strictly mathematical structure in infinite space as felt and seen.

It has already been said that Mahayana Buddhism prompted much indirect symbolism in Chinese art; it did, indeed, give new imagery to philosophic ideas rooted in the mental habits of the Chinese and this tendency was strengthened by the indifference of the Ch'an sect [Sanskrit Jhana] to book learning and its reliance on elementary symbolism. It is only as symbols that we can interpret the oft-repeated *motifs* of lonely men in boats, flocks of geese, bamboos and pine trees that figure in almost every Chinese landscape. The idea of the boat is fully explained in the following stanza from *The Master-singers of Japan*:

' What of our life! 'Tis imaged by a boat,
The wide dawn sees it on the sea afloat;
Swiftly it rows away,
And on the dancing waves no trace is seen.
That it has ever been.'

The geese and crane, always flying to some further bourne, may be interpreted as the undaunted, perpetually-seeking spirit; and Su Tung-p'o who specialised in swaying, flying bamboos expressly declared that they were symbols of the fine character which bends under storms but does not break. The most characteristic attribute of the pines is their tenacity; though gnarled and weather-beaten, yet they remain erect, which make them fitting symbols for the compassionate Bodhisattvas—the central idea of Mahayana Buddhism—clinging, not to Truth or Reality, for ultimately such things are non-existent, but to their determination to save the entire world by love through successive rebirths: 'their love, their *indefatigability* is the marvel of all the worlds' (*Sutralamkara*); ' age after age in myriad forms He has wrought his deeds of virtue ' (*Avatamsaka*), ' more than the ocean He has shed of His blood, more than the stars He has given of His eyes ' (*Buddhagosa*); 'His mind is as keen as a diamond in its firm resolution ' (*Ganda Vyuha*). The examples might be multiplied but there is always a danger in pushing symbolism too far.

The essential spirit of Chinese landscape painting is hard to define and even harder to express. Plato says that one criterion of true art is that it should arouse forebodings that in it all the powers of the world meet and co-operate. This is found in the art under consideration; upon it all ' the ends of the world are come '; it has a universal philosophic or religious significance; it expresses ' a going-out of the spirit into the solitudes unafraid and exulting.' That this art was deeply religious is shown in the ' ritual ' that Kuo Hsi used to perform before starting a picture: he burnt incense right and left, washed his hands and then ' let the thoughts settle in his soul '. ' From beginning to end he worked as if he were guarding against a strong enemy,' the emphasis is always on the mental activity and concentration required of

the artist. And on what did they thus exercise all their mental faculties? On Nature conceived under opposing forms. In one everything is unsubstantial; the whole picture rises like an exhalation out of misty bases; it is best described thus:

'Stars, darkness, a lamp, a phantom, dew, a bubble
A dream, a flash of lightning and a cloud
Thus should we look upon the world.'

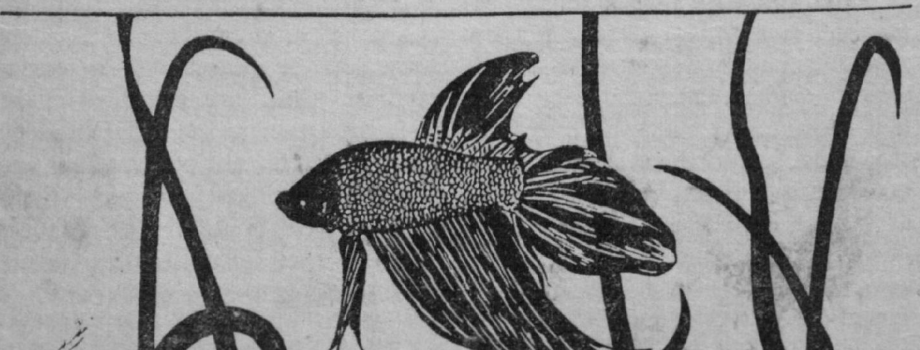
In the other form Nature impresses by its enduring, calmly abiding solidity: 'the earth appearing before us is but a handful of soil; but taken in all its breadth and depth it sustains the mighty Himalayas without feeling their weight.' Trying as they did to express pictorially, through these diverse forms, a manifold of religious experience the Chinese artist was both priest and painter and we can expect that they at least realised the promise held out in a Sutta, recently discovered in the Tun-Huang cave, the frescoes of which are a milestone in Chinese painting, that they would 'in one sharp, shining, joyful pain pass into Endless Peace, the incomprehensible security of Nirvana'.

THE FIGHTING FISH

S. KRUPANANDA REDDI, *Hons. 4, Br. vii*

In the rivers of South-East Asia there is a most curious fish which is noted for its extraordinary eagerness to fight. This fish is commonly called the fighting-fish but is known more scientifically as the *betta pugnax.* The Malay term for it is *ikan pla kat.* We have heard of some strange contests such as cock-fighting, bull-fighting, elephant-fighting and even of boxing matches between Kangaroos, but surely the strangest combat of all is that between two fish, each of them hardly an inch and a half in length.

The most beautiful varieties come from Siam where the sport of fish-fighting originated. Numerous varieties are also to be found in the rivers of Lower Burma and the Malay Peninsula, but these are less beautiful. In Siam these strange little fish are actually bred for the prize-ring. The varieties obtaining there are so numerous that innumerable strains have been evolved by the 'fancier'. The fish are characterized by a pugnacity of spirit which is seldom seen in ordinary fish. They are coloured beautifully, radiant tints of blue, green, red and yellow being blended harmoniously on their tiny bodies. They have extraordinarily long fins, the tail fin especially running a length which is almost equal to the length of the rest of the body. Their gorgeous colours and their stream-lined fins are shown to the fullest advantage when they are fighting.



The breeding of such fish is a very profitable occupation in Siam, and in addition to the pisciculturist there are also the wholesale and the retail dealers. The pisciculturists who have taken this particular line of business have quite a job breeding the fish and preparing them for sale. Their task does not consist in the mere breeding of such fish; they have also to train them just as professional boxers are trained. This process is simple but requires great care. It simply consists in isolating a single fish (in this instance a male fish for it is only the male fish that fights) and keeping it for a few days without feeding. This results in the fish becoming very hungry and ready to strike at anything. Having worked the fish up to

such a pitch the trainer next places a mirror before the glass walls of its 'training quarters'. Naturally the fish, with its instinctive eagerness to fight, mistakes the reflection in the mirror for another fish and goes for it 'hammer and tongs'. Thus without itself being hurt, it is trained to the highest state of efficiency. The fish is now ready for sale, a good variety fetching a price as high as five rupees.

A fish fight in Siam is an extremely thrilling affair. The fight is staged on the same principles as adopted in cock-fighting, that is to say, each fish is owned by a different person while large bets are laid on the issue. The scene is usually a large empty hall. A huge glass globe is suspended from a hook attached to the central beam of the ceiling, while the bookies, punters and 'fans' squat all round on mats. Then at the appointed time a signal is given and each owner gently lets his fish into the glass globe. For a few moments the two fish swim past each other apparently bewildered by their new surroundings ; but suddenly they stop short, as if on realisation of what is expected of them, spread out their dorsal, tail and pectoral fins to their widest extent, and changing their colours into the brightest hues of vermilion, green and dark blue, charge at each other with distended gills. Their appearance becomes thoroughly changed and they are transformed into tiny lengths of black fury. They strike each other boldly and swiftly with their mouths which have a row of microscopic teeth ; but these are nevertheless sharp and keen. Sometimes they seize each other with their mouths and whirl madly round and round. In a few moments the beautiful fins are torn and tattered while the bodies are shorn of scales and begin to bleed. Sometimes even the eyes are torn out of their sockets but the fight goes on. The audience is now on its feet and gesticulate furiously with loud shouts adding to a scene of indescribable excitement. The fight lasts for hours on end and in exceptional cases has been known to last for a whole day. At last the fight ends either with one combatant chasing the other round and round or it ends with the winner swimming casually about and occasionally sniffing at its dead enemy. There are, however, occasions when both fish are killed in the same fight. Even when the winner survives it is only for a few days, so fierce is the engagement. If it does succeed in surviving it is seldom fit to fight again and is placed on the 'retired list' to end its days in peace.

This is one side of the picture. The other side is still darker. Huge bets are laid on the issue which have got to be paid. Failure in payment may mean imprisonment or serious trouble. Factious fights over the issue are common and bitter life-long rivalries are formed which often end in treachery and murder. Some punters have been so keen in this sport as to sell themselves into slavery in return for payment they cannot account for by other means. Instances have been known where whole families have sold themselves into slavery. Before such heroic standards the traditional 'shirt' pales into insignificance. In recent years some sort of legislation has been introduced to deal with gambling and in this manner to indirectly deal with the cruel sport. But little has been achieved in this direction, and the sport still exists with all its thrills and dangers.

YOUTH TO-DAY

By R. PRABHAKAR, *Hons. 4, Br. iii*

The last war has left behind it a legacy of national, social, and international problems—problems which seem to be leading the world into another catastrophe. But most tragic of all, it has produced, in the West particularly, a generation of cynical and disillusioned young people. Youth today is distrustful of any kind of enthusiasm or optimism, for with the war, its faith in men and in moral values has crumbled down.

'The Voice of Under Thirty', a series of articles published in the *Spectator* recently, gives us a glimpse into the way youth is thinking in England and in the West generally.

In his introduction to the series, the Editor remarks 'In the Fitzwilliam Museum at Cambridge, there is a picture of a pale young man gazing at a large misty question mark. It bears the title "Young Man of the Twentieth Century Regarding the Future". That no doubt is the post-war generation in one of its many aspects.' One Under Thirty says 'Rival political doctrines or opposing religious creeds do not . . . . greatly trouble me, but I am very much concerned with Life itself.' Another remarks 'The desire for discipline is one of the many signs of the hopelessness and timidity that the war has left behind it, a crushing proof of the negative view of life that is so fashionable just now.' In the middle of the series the Editor gives 'A Word to Under Thirty' in which he thus describes his impression of the general trend of the articles. 'Youth has been often regarded as revolutionary, and no doubt a part of it is. But that note has not been sounded here apart from some denunciation of the inadequacy of official religion and of the old men whose rule is damping the ardour and frustrating the enterprise of youth. Rather there is evident a general uncertainty, a lack of anchorage, and on the part of the women writers in particular a crushing consciousness of social evil and the imminence of an inevitable war. What, asks one of them, in effect—and the question deserves to be heard with sympathy and answered in all seriousness—is there to live for in such a world as this?'

These extracts give us a fair picture of the disillusionment, pessimism and cynicism of youth in the West today. If the natural optimism and revolutionary attitude of youth has almost died out after the war, the failure of an optimistic enterprise like the League of Nations has added to the general disillusionment.

But everywhere there is a longing—a rather hopeless longing—for peace. The Second International World Youth Congress signed the 'Vassar Peace Pact'.

And youth longs for something even deeper than a state of international quiescence. As the Editor of the *Spectator* has seen, it is asking what there is to live for in such a world as this. The Under Thirty who says 'I am very much

'concerned with Life itself' voices the feelings of thousands of young men and women.

There is a cry for leadership—unselfish leadership that will take the world out of the mess it has got into. The phenomenon of dictatorships shows this. One must be very blind to think that the Black or Brown or Red (will every colour in the rainbow be ultimately included?) Shirt movements in support of the European dictators are all hypocritical. They all reveal the need for leadership that youth is feeling in a distracted world. In this, youth is still essentially religious. As a modern young writer says 'It should be evident by now, to the most prejudiced of observers, that the various Youth Movements which have sprung up in passionate support of Europe's dictatorships are religious movements, and nothing else and that the worship of the Dictator, whoever he may be, is a religious worship, with the Dictator supplying the place of the Messiah. Youth must have something to worship and young men who click their heels and cry "Heil" or "Duce" or whatever it may be are, in my opinion, less spiritually degenerate than the young men who drift about loving nothing but themselves and yawning about "gloomy mergings".'[1]

And the answer? Youth needs to find some purpose in life. It now organises itself into all kinds of movements so as to get a sense of direction, to feel it is getting somewhere. An 'unyielding despair' as the only possible attitude to a cold, mechanical, and hostile universe might give a grim philosophical satisfaction to a Bertrand Russell. But to young men and women, a tremendous faith in a God who has a purpose or a plan for every one of them is needed if life is to mean anything at all. Only such a faith can save youth from the cynicism and feeling of futility that seems to have overcome it today.

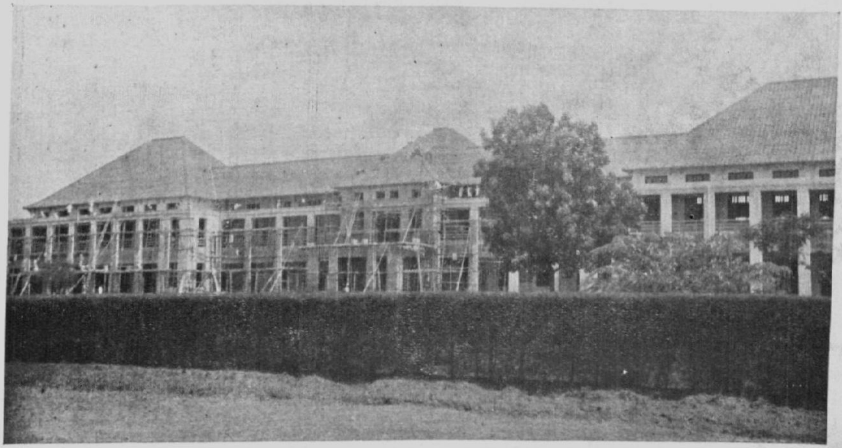
This is not a frantic 'back to religion' appeal. It is more a recall to life—to life as it can be and as it is meant to be—an adventure with God. There is only one final answer to the young woman who wonders what there is to live for in such a world as this. Here it is. There is even now a scheme for individual, social, and national reconstruction that has yet to be realised. It is no mere 'ism', not a five-year or ten-year plan, but a majestic eternal plan for the redemption of humanity. This great scheme in the Mind of the Expert behind the universe can only be realised by individuals in conscious co-operation with Him. As an Under Thirty says in one of the articles 'In finding its place in God's positive Plan for this world, youth, naturally the most positive of all forces, will find its vocation and the nations their destiny.'

Has the disease of negativism and pessimism spread in young India too? The 'trumpeting anger' of youth in our country against national humiliation and social and economic injustices is an encouraging sign. But if this revolt is not a result of a living faith in God and in human values, it is bound to end ultimately in disillusionment. This is not to say 'Please don't forsake religion in this general revolt. Leave it alone. It is sacred.' If religion is something to be kept in cold storage so that it might not melt away before

[1] Beverley Nichols, *The Fool Hath Said.*

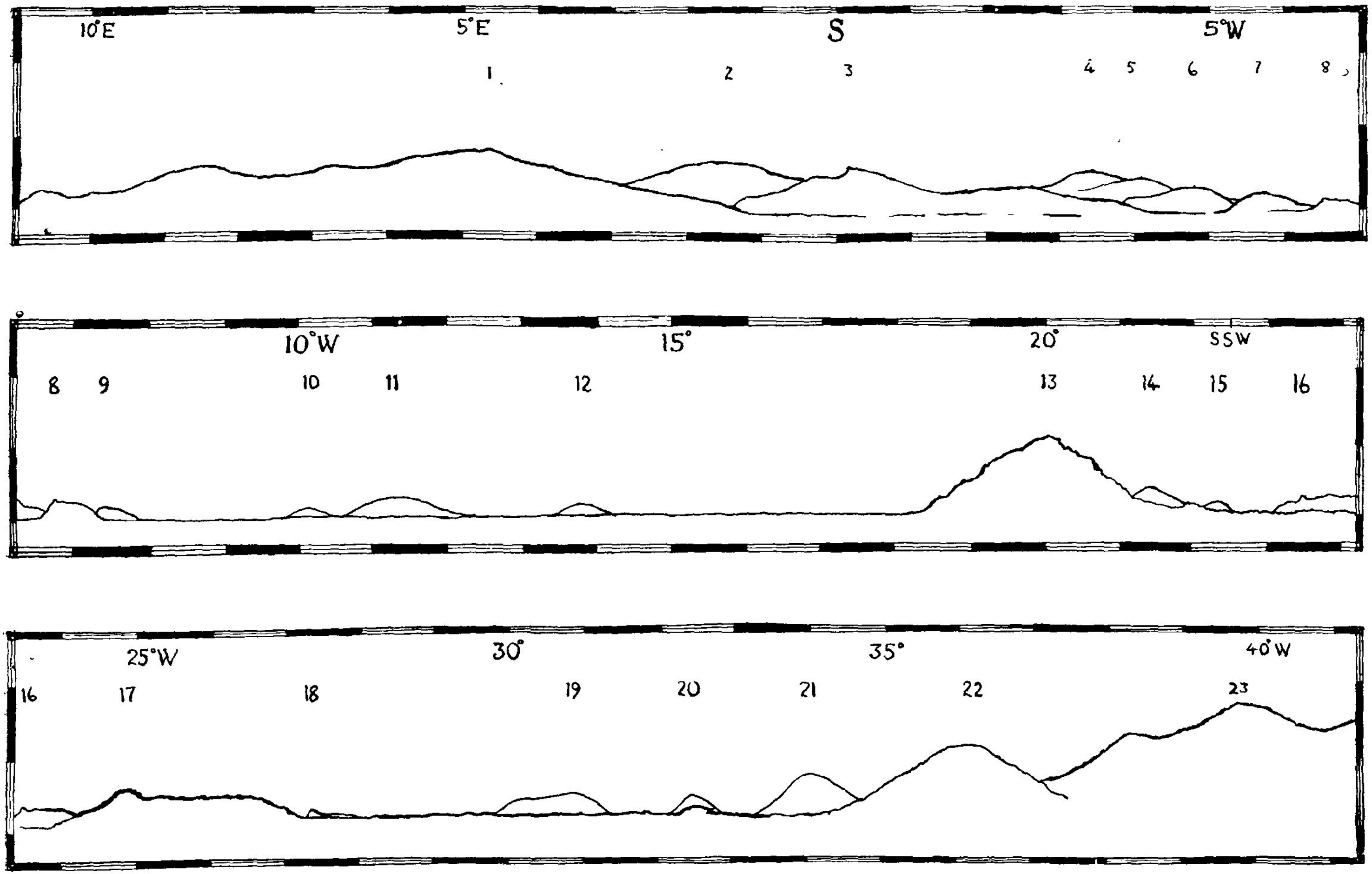
the fire of revolutionary social changes, it is not worth keeping. Religion, or rather God, should be the *dynamic* of individual, social, and national reconstruction.

The 'sky-sweeping' ideals of thinking people of the pre-war generation, the visions of brave new worlds, have been withered by the icy blast of the last war which was a dismal revelation of the moral poverty that lurks beneath our elaborate modern civilisation. Have we to wait for another such disillusionment, or grasp the answer and perhaps save the world from another resort to the tactics of the jungle?



ADMINISTRATION BLOCK NEARING COMPLETION

SKETCH OF SELAIYUR HALL, COLLEGE BUILDINGS AND ST. THOMAS'S HALL



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This panorama shows hills to the south of the College, as seen from a point frequently visited by many students, between the football and hockey fields, where there is a clear view to the south, across the cricket and athletics field. The numbers on the left in the list refer to the numbers above the hills in the sketch. Italics indicate *approximate* heights.

From other points on the College campus more distant hills can be seen: from the upper verandah of the Arts Block three distant hills appear between those here marked 12 and 13. They are near Tirukkalikkunram, and the highest is 706 feet high and 21½ miles away.

	Name, or description of the position of the hills	Height in feet	Distance in miles
1	in the Ūnamāncheri R. F., one mile south of Vengappākkam	*440*	**4½**
2	south of Kīraipākkam, north of Ammanambākkam	420	**7**
3	west of Nallambākkam	367	**5½**
4	west of Kumili	548	**8½**
5	north-west of Kumili	450	**7½**
6	west of Kīraipākkam	*370*	**6**
7	north-west of 5	330	**7½**
8	west of 3	*250*	**5**
9	north of Nellikuppam	291	**11**
10, 11	**Rāma Malai**	501	**12½**
12	south of Ūnamāncheri, east of Kāranaipuduchcheri	*200*	**5**
13	at Nedungūnram	349	**2¾**
14	east of Īchchankāranai	*560*	**15**
16	in Vallam R. F., about 3 furlongs north of the Chingleput-Tiruporūr road	686	**17**
17	just south of the Cōvelong road, 1½ miles from the main road	*250*	**3½**
18	**Tirumani**	760	**20½**
19	east of Karaikalani	364	**9**
20	south-west of Chingleput town	772	**19½**
21	east of Vallāncheri	431	**7½**
22	foothill of Vandalūr hill	*220*	**2**
23	„ „ „ „	*320*	**2½**
	Vandalūr hill, the most prominent hill to be seen from the College, is nearly south-west of us	563	**2**

It is to the south the largest number of different hills can be seen. The hills we usually see to the north are all within five miles, but on very clear days we can sometimes see the distant Nageri range in that direction (*2,000* feet, **45** miles).

A NAGA RITUAL

By B. Srinivas Rao, *IV-B. Sc. Gr. ii.*

Who dares to say
That he will baulk
The Naga in his quest,
Or Thelm of his prey ?

There exists among the hill-folk of Assam an ancient form of snake worship which they practise even today. The object of their devotion is the great Thelm to whom they owe their happiness, their prosperity and even their lives. But Thelm is no peaceful guardian angel, and the people offer to their Protector human sacrifices in return for their own well-being. It is at the time of these sacrifices that Assam is the dread of the lone traveller.

The sturdy hill-men, armed with massive wooden clubs, roam in the valleys in search of victims. Resolute in their resolve, ever trailing, never failing, the lynx-eyed warriors seek far and wide and even enter the capital in search of their prey! Shillong is then the death trap of the unwary.

On sighting an individual two or three warriors gently approach him from behind and without any ado knock him senseless with one blow of their heavy implements. The unfortunate man is then carried to a hut and for several days he is clothed and fed with great pomp and ceremony. This is but the beginning of the end, for, on the fateful day the 'fatted calf', for such is the plight of the miserable wretch, is overpowered with strong potations, and then to the beating of drums, the jingle of bells, and the cries of a hundred excited villagers, he is dragged to the altar at the foot of a huge pole bearing the effigy of Thelm.

The scene at the altar is as gruesome as it is interesting. Over a score of Naga chieftains form a cordon round the pole. With brawny limbs and fiery eyes the warriors proudly display the gaudy feathers in their heads, and, with even greater contumely, exhibit the skulls and bones round their necks. These are the spoils of war, and the pride of their manhood! Behind them the villagers watch with eager eyes—the youngsters with awe and delight, the men with envy, and the women with admiration.

Then as the Chief Priest—the blessed one—enters the arena, the Nagas suddenly pour forth a blood-curdling yell and sing their terrible war song. The Priest, who is all in all by virtue of the five skulls which adorn his neck, walks straight to the victim; nor does he remove his gaze from that unfortunate being for a moment. When a pace in front of the altar, he halts, and at once the crowd becomes silent. Then the Chief Priest chants his incantations, accompanying each verse with grimaces and gesticulations, and finally cries out in a stentorian voice: 'Now oh Great One, our Guide and Protector, the dread of our enemies, and the Ruler of all the Earth, we offer to thee the choicest of victims and plead for thy mercy.' And, suiting the action to the word, he dispatches the victim with one blow of the sacred knife, and that one unit of life is for ever withdrawn from the sum of human existence.

CHEATING—A FINE ART

P.S. Raman, III, H 2.

We are told that painting, music and sculpture are all fine arts. Now I have an idea that the art of cheating also should be termed as a fine art.

Moralists and preachers rail against cheating and terrify us by saying that if we cheat we shall all go to Hell, which they describe in a very picturesque manner, not even omitting the minutest details, so much so, that sometimes we are led to think that they themselves have only just left Hell. Most of the preachers describe Hell better than heaven ; Even Dante wrote his *Inferno* better than his *Paradiso.* These preachers may or may not be correct. If we cheat, we may go to hell or we may not. But cheating should never disappear from this world of ours where so many things are hellish enough that it will be a sin to deprive it of the little that is not dull.

When I looked in the dictionary for the meaning of 'Fine arts' it was put there : 'Fine arts' means those arts in which mind and imagination are chiefly concerned. (I do not know who compiled this part of the dictionary. Imagination itself is a part of the mind, so I do not see why he says 'Where imagination and mind are concerned'.) If cheating does not require these two qualities, an alert mind and a fertile imagination, I do not know of anything else that does. I will tell you some incidents and you may judge for yourself.

On the fifth of June 1937, the Bangalore Express reached the Central Station exactly twenty minutes after the correct time (it also cheated me of time) and I got down from one of the compartments. Of course, there was no one to welcome me except an old porter,—not even a young one—who was disappointed when he saw that I was determined to carry my goods myself. I went to Wall-tax Road and soon found myself in the middle of about half-a-dozen Jutka-wallahs. After much altercation and bandying of words I chose one man out of those six and told him I wanted to go to Ramaswamy Mudaliyar's choultry opposite to Moore Market. You may wonder why I wanted a jutka to carry me to the choultry from the Central Station. The truth is, I was bored after a journey of nine hours in the Bangalore Express—only those who have travelled in it can sympathise with me—and wanted to have some fun.

The driver when I told him where I wanted to go, decided I was fresh from the country and hence an easy prey for him. Of course, the driver seeing a fellow with a towel round his head, a dark coat on his back, the buttons of which were never made use of, probably because he was too stout, a gaping idiot with bulging eyes full of stupidity, with an umbrella under his arm, could not think he was before a most cultured man who spent all his lifetime in the city. To crown all these I asked him to drive me to Ramaswamy Mudaliyar's choultry from Central Station.

I put my luggage, which consisted of a basket of vegetables which I was

conveying to my sister in Chingleput, a cloth bundle which was my portmanteau and the umbrella, into the jutka. The driver informed me that I had to pay two annas per mile and that the distance was four miles between Central Station and the choultry. I also got in and after some cajoling and some preliminary refusals the horse began to move, at first rebelliously backwards and then reluctantly forwards.

The fellow drove in the direction of Elephant Gate, rounded the People's Park and then through Periamet and entered the main road. After about forty-five minutes I alighted before Rajah Sir Ramaswamy Mudaliar's Choultry and—paid the rogue an anna. He began to shout and demanded eight annas. I told him I knew his dirty tricks and terrified him by saying I would hand him over to the police and that settled it. He went away cursing me; but the joke was worth the curses and the crook met a greater one. So there is one instance of cheating; but do not ask me who the cheat was, myself or the jutkawallah.

After I had placed my *samans* and rid myself of my black coat which deceived the jutkawallah and ended in disastrous results for him, I set off in the direction of China-bazaar. When I reached the Mysore-Cafe, a ragged fellow thrust his hand forward just before my face (not to box me) and waving a Vinolia White Rose Soap-box began to shout out 'Only fourteen annas Sir.' I told him I never use soaps and moved away; but he would not leave me. I went as far as Cunniah Chetty; but still he was following me shouting in his usual soprano. I went as far as the Swadeshi Emporium and he was still there waving the soap-box before my face. 'Whatever you please to give Sir,' he was shouting.

To rid myself of this nuisance I asked him whether he would give it to me for three annas and the sharper said 'yes'. I gave him three annas and bought three cakes of Vinolia White Rose Soap. As soon as I took the box from his hands the fellow ran away very speedily which justified his long limbs. I had a feeling of suspicion; so I opened the box and, lo! I found there three cakes of lime-stone.

After congratulating myself that I had paid only three and not fourteen annas, I hired a rikshaw to escape from other vagabonds like these and asked the riksha-wallah to take me to the other end of Thambu Chetty Street where my cousin lived.

I was going along Thambu Chetty Street and was just crossing Errabalu Chetty Street when I saw a Chettiar calling out to me. He would be about thirty, was very dark but very clean, had a *rajah-part kudumi* cleanly combed and extravagantly oiled and wore a fine, big, thick *chandana pottu* on his forehead. He was wearing a clean *dhoti* and had only a *mundu* on his shoulder. He was carrying a big green bottle under his arm. When such an innocent looking person called to me I could not very well disregard him unless I were a cad which I am not. (Some of my friends think I am; let them read this portion very carefully) so I stopped and in about thirty seconds he had come to my side.

When he reached my side, he began to shout and cry and in a bewailing tone was just able to inform me that some Chettiar who was well-known to me, was dead. Let me inform you first of all that I know only one Chettiar on the face of the earth, one

'Murugappa Chettiar of St. Thomas' Mount', who was our grocer. So naturally I asked the fellow, 'Do you talk of Murugappa Chettiar of "Parangi Malai?"' 'Yes' he was able to say amidst his sobs, 'how rich he was; now nothing is left of his property; he has left all his sons, of whom I am the last, in a very sorry plight; what a position we had formerly! how many cars! oh oh' he began to cry. I was very much moved; so I comforted him and gave him an eight anna piece and asked him to come to my lodging next day when I would give him something more. The fellow very reluctantly took the change and still more reluctantly after another burst of sobbing and crying, left me.

I had not proceeded a hundred yards when I remembered that Murugappa Chetty who was a miserly old beggar had never owned a single car, let alone many. So that same evening I went to Mount and there in his usual place in the shop was sitting the same old Murugappa Chetty whom I used to know; only his stomach was bigger, his smile was broader and his *pottu* was thicker.

Even after hearing the last incident if any one still doubts whether cheating does not require an alert mind and imagination, I call him an idiot. If he also thinks that there are no such refined cheaters, let him take five rupees with him—I do not want him to lose more; the lesson is not worth that—and let him go and stand for a few minutes opposite to the Moore-market or let him take a riksha at 12 o'clock noon in Thambu Chetty Street. When he returns, I assure you, gentlemen, we all can have a good laugh, at his expense.

OFF TO GINGEE

By K. Venkateswaran, *Hons. 3, Br. iii.*

It was the 13th of August—a conspicuous day—and not simply like any other day in the Calendar. It was an eventful day, which promised to infuse joy and knowledge into dozens of souls, a day which vouchsafed interest to people of all sorts of temperaments—historian, zoologist, botanist and antiquarian.

On that conspicuous morning, a cluster of students, accompanied by a few members of the staff, were eagerly waiting at the Tambaram Station and greedily looking for the Conjeevaram Express. In came the train, and the collegians got in. The journey was certainly not a boring one. Jokes were cracked by Dr. Joshua, and we laughed and laughed until we were *about* to burst (but any way, we escaped the catastrophe of our bursting !).

At about mid-day, we arrived at the 'Cafe' in Tindivanam, and from here our experiences began. Incidentally, the strength of our teeth was proved—our teeth rising to the occasion fought most gallantly with the stones that were found in the rice—or the rice that was found among stones, if you like. Any way, we finished our grub, and we started for Gingee in the bus.

Now, a word or two about our bus journey—We all got jammed in the bus (I am now reduced by two and a quarter pounds in weight, and I don't know if this is the effect of the bus journey !), and the vehicle began to move, heaving a sigh, and perhaps cursing the unkind occupants.

We reached Gingee at about 3 p.m., and we started immediately to climb up the forts. There are two forts—Raja Giri and Krishna Giri—and it is to the latter that we went that evening.

The fort is surrounded by a moat, and it was filled with water, and infested by crocodiles, which were a means of protection. We began to climb up.

For a few minutes, everything went on all right, but after climbing a few feet, our rebellious legs began to offer *satyagraha*. And this went on till we reached the top !

What a glorious view surrounded us ! The gorgeous blue dome above ! and the wild creepers and plants, dressed as if in their most beautiful garbs and ornaments ! Indescribable is Nature's loveliness !

The botanists who were in our company, were keen on filling their boxes with all sorts of strange plants, and the plants there did offer them entire satisfaction. They regretted not to have brought a lorry from Madras with them to carry their 'spoils'.

At last, at about sunset we reached the top. Among the important things that we saw, were the granaries. Some were used to store up grain, and some even oil, and these things, we are told, used to be distributed to the people by their humane Rajahs, during times of famine and siege. We saw the place where they used to keep the armour. We saw a narrow pool which, so the story runs, dried up under no circumstances. We saw a four pillared 'Mandapam' and probably the king used to hold his durbar here.

After seeing these, we began our return march, and it was comparatively an easy one.

We reached the School-building which was to be our lodge (Pardon me, readers, if I have not informed you of this before), and we spent the time here most merrily.

The first day thus passed quickly, and on the next day we were awakened very early and with untold difficulty, we parted from our beds. After finishing the minor items, we proceeded to the second fort.

On the plains, there were some structures that attracted our attention. There were many stables (and I cannot tell you what they were meant for, being too small to admit an elephant, and much too large to accommodate a horse). There was a many-storeyed building there which probably served the purpose of a harem. There was also a big hall, with a circular dome above and with spacious apartments on parallel sides, and it was here perhaps, that the Rajahs used to grant interviews and hold durbars. There was a mosque, and there were also some other structures, which look like shrines. But, unfortunately, no idols are to be found therein, and the absence of the idols may be due to this fact that the gods have left the shrines, being unable to tolerate the Gingee Hotels!

Now, we began our climbing. This hill was much steeper, and the one which we climbed yesterday was nothing in comparison with this. We climbed and climbed and the distance before us seemed to recede farther and farther.

We saw a glorious sunrise before us when we reached the top. The grandeur of the morning served as a stimulant to us and we reached the summit at last.

If the previous day was a day for the botanist, the next was one for the zoologist. There were found many wonderful insects, and Dr. Joshua took them, probably promising them a change of atmosphere at Tambaram!

At one place there was a cave, and we groped our way into it and saw a small pool. Several paths lead to this cave. In spite of the serious warning from our seniors, we tasted the water here, and so far, we have not been visited by any kind of malady. Here too there is a small shrine and a big hall.

We began to return, and while returning, we were unconsciously reminded of the artisans who had been responsible for the structural perfection they had achieved. They who had been responsible to lift up the requisite materials up to such a height (which was not an easy task in those days) now lie buried there! Alas!

* * *

Sunday evening found the tourists, in the company of their friends at Tambaram—narrating their adventures, with pride.

REVIEWS

SHAKESPEARE THROUGH INDIAN EYES

Shakespeare Criticism: an Essay in Synthesis. By C. NARAYANA MENON. *Oxford University Press.* Pages viii and 276. Rs. 3.

We are glad to be able to welcome this book on its merits, for we are anxious to welcome it on other grounds too. Dr. Menon, now of the Department of English in Benares University, is a former student of this College; and a portion of his book once appeared, in somewhat different shape, in this *Magazine*, 1930, p. 200. For the book was originally a thesis submitted to the University of Madras, and sustained for the degree of Ph.D. in that year; and Dr. Menon kindly allowed the Editor of the *College Magazine* in those days to print part of the thesis under the title 'The Tragic in Us'. And that part duly re-appears in this book, as Chapter XV.

Judging by that passage then and now, we take it that the thesis has been drastically re-written; the matter has been re-arranged and greatly compressed. The revision, at least for this chapter, is a great success. But we wish that Dr. Menon had kept his original title, which was 'Shakespeare through Indian Eyes'. The old title expresses more clearly the real object, and still more the real value, of the book. Dr. Menon professes now to be establishing the thesis that 'almost everything written on Shakespeare is true'; that even those critics who dispute with one another most sharply are all right, on different levels or from different points of view. But the thesis is true only in a sense so general as to be completely vague and valueless. In a sense, of course, anything that truly is anything is really everything else too: but things are interesting only when they are allowed to remain themselves, not when they are being interpreted or metamorphosed into other things. It is better to study the plays than to try to reconcile the interpretations of them: and that is what Dr. Menon is doing.

The value and the interest of Dr. Menon's book is precisely that it shows us Shakespeare, or rather his plays, poetry, and people, through Indian eyes: and it is best taken as a series of more or less detached impressions. The way to enjoy and to understand Shakespeare is to identify yourself imaginatively with his characters; so says Dr. Menon, and he is doing it himself all the time. He flits backward and forward among the plays, confining himself largely to the greatest tragedies but following no plan; he says whatever comes into his head; he seems to abandon himself to the impulse of the moment—and under that impulse he writes, time and again, sentences of great beauty, expressing delicate but powerful insight and imagination. And one feels that it is all thoroughly Indian; with all the resources of European scholarship at his finger-tips, Dr. Menon remains completely himself. On the one hand, he can re-write the story of Falstaff as a tragedy, in the form of the diary of a friend (§ 117); on the other he can re-tell the Hamlet-story with a Benares student as its hero, instead of the Danish Prince (§ 71).

To give a taste of his quality :—

[Of *Hamlet*] 'Shakespeare discovered the possibilities of the story and without disturbing its framework he shifted the light from outside to inside' (§ 73).

'You cannot study the character of Fastidious Brisk; he is himself only a character-study' (§ 74).

[Of Falstaff]

'He lives

"As if his whole vocation

Were endless imitation"' (§ 169).

A word should be added about the notes.

They occupy over fifty pages; and three pages more are necessary to explain how to use them. The key to the 'short titles' of books quoted in the notes fills another thirty-one pages, and ends with the remark that seventy-one other books are excluded from the key because they are quoted only once. Every paragraph of the text is numbered, and most of the paragraphs have several notes to them; one at least has twenty-six, and few have none. These notes consist for the most part of 'suggestions for further study': to almost every opinion expressed in the text, Dr. Menon gives a double list of references—first the authorities that agree with him, then those that don't. It is to be doubted whether many readers will want to make use of this formidable apparatus; but there it is, a monument of patience and ingenuity, and one cannot help feeling that Dr. Menon must have had great fun in compiling it.

The only considerable omission that we have noticed, among the authorities quoted, is that of Keats, 'Shakespeare led a life of allegory: his works are the comments on it'—this, for example, sums up much of Dr. Menon's argument.

J. R. M.

The Christian College and the Christian Community. By R. B. Manikam, Ph.D.

In preparation for the Tambaram Conference Dr. R. B. Manikam, one of our College graduates, now Secretary of the Central Board of Christian Higher Education in India, has done a valuable piece of service in initiating and carrying through a programme of research studies in the *Economic and Social Environments of the Indian Church* undertaken by fifteen Colleges. A similar study in regard to the Gossner Lutheran Church whose members belong predominantly to the *Munda* and *Uraon* hill-tribes of Chota Nagpur was carried out by an experienced member of the Central Board who for several years worked at Ranchi as the Headmaster of the local Mission High School. Dr. Manikam has devoted a chapter to present facts regarding India and most of the provinces and Travancore and Cochin to which areas these sixteen studies relate. He has presented the facts regarding the selected Christian communities surveyed in these research studies in relation to the general situation in India, and the province or state concerned, and that gives a proper setting to the problems, and adds greatly to the interest of these studies. The other chapters of the book are devoted to the results of the sixteen research studies carried out under the auspices of the Central Board and he has grouped them under such heads as the social environment, the economic environment, and economic and social problems in regard to the Christian communities or groups surveyed.

In directing these research studies and in co-ordinating their results, the Central Board has taken a notable step forward to carry out one of the major recommendations of the Lindsay Commission, namely, that relating

to extension and research. In planning these studies, Dr. Manikam had, in the initial stages, the co-operation of Mr. Merle Davis of the Department of Social and Industrial Research Council of the International Missionary Council. It is a matter for satisfaction that Colleges are thus being brought into vital relationship with the people around them, and while the book is devoted primarily to a study of the conditions concerning Christian communities in certain specific parts of India, the larger idea underlying the studies has an important bearing upon the work of every College and University in India. The location of our College is bringing the staff and students into closer contact with the life of the villages around Tambaram, and our students are already showing a keen interest in village work, and we do trust that the members of the Brotherhood will carry out similar research studies with regard to selected areas in the neighbourhood of Tambaram.

J. D. A.

Bishop Western's Gift of Books

The College has received a valuable present of books from Bishop Western, recently Bishop of Tinnevelly. Some of these are books of general interest in philosophy, psychology, and history; but what makes the gift of exceptional interest and value is the fact that nearly half of the books are on a single subject—later Greek and Graecised thought. This was a subject very poorly represented in our Library: by the Bishop's kindness we now have the nucleus of a very good collection on it—Professor Gilbert Murray's *Five Stages of Greek Religion*, and *Stoic Philosophy*; Dr. Bevan's *Later Greek Religion* and *Stoics and Sceptics*; Dean Inge's standard two volumes on Plotinus; Dr. Nock's edition of Sallustius; Rolt's edition of Dionysius the Areopagite; Dr. Burkitt on the Gnostics and on the Manichees; Angus' *Mystery-Religions and Christianity*; Dr. Bett's standard book on Scotus Erigena; Bury and others on the Hellenistic Age; Elsee's *Neoplatonism in Relation to Christianity*; Professor Cornford on Greek religious thought; and Matheson's two volumes of Epictetus.

Greek thought as a whole is little studied in our College, and post-Aristotelian Greek thought is much neglected everywhere; nevertheless it is a very instructive period in the history of human opinion, and should be of especial interest to us here, as the period in which the thought of the West drew nearest to that of the East. It is good to have such a collection of books on the subject, even though at present they may be more used for reference than for detailed study. The following are the remaining volumes in the gift, which will be welcome additions to the various Honours Libraries in the College:

McDowall, S. A.	...	*Biology and Mankind.*
Stcherbatsky, T.	...	*Central conception of Buddhism and meaning of word Dharma.*
Berdyaev, N.	...	*Freedom and the spirit.*
Robinson, J. A., *Ed.*	...	*Texts and studies.*
Burnett, J.	...	*Socratic doctrine of the soul.*
Lodge, O.	...	*Demonstrated survival.*

Pratt, J. B.	...	*Adventures in Philosophy and Religion.*
Deussen, P.	...	*Philosophy of Upanishads.*
Radhakrishnan, S.	...	*Indian Philosophy*, vol. II.
McDougall, W.	...	*Group mind.*
Rohde, E.	...	*Psyche.*
Hingston, R. W. G.	...	*Problems of instinct and intelligence.*
Pratt, J. B.	...	*Religious consciousness.*
Rivers, W. H. R.	...	*Conflict and dream.*
Freud, S., and A. A. Brill.		*Psychopathology of everyday life.*
Bousfield, P.	...	*Elements of practical psycho-analysis.*
Burgh, W. G. de	...	*Legacy of the ancient world.*
Keith, A. B.	...	*Constitutional History of India.*
Marriott, J. A. R.	...	*Economics and Ethics.*
Salzmann, L. F.	...	*English industries of the Middle Ages.*
Schneider, H.	...	*History of world civilization.* 2 vols.
Haldane, J. B. S.	...	*Inequality of Man.*
Stratton, G. M.	...	*Greek Physiological Psychology.*
Bevan, E.	...	*Hellenism and Christianity*

J. F. B.

ATHLETICS

Playing Fields

The monsoon seems to have failed altogether this time and the growth of the grass on our playing fields has not been so fast as expected. However, the fields are doing well and before long we shall have nearly thirty acres of open space completely covered with beautiful green grass. Our cricket pitch is now ready for use but then the out-field is not quite ready and our present plan is to get the whole field in good shape before we start using it regularly.

Football

In the Inter-Collegiate League we were leading other Colleges for quite a while but we narrowly missed the Championship by losing to the Medical College by one goal to nil. This put others in the lead and our failure to beat the Law College in the replay—we drew with them, score 0 : 0—put us out of the run completely. But apart from winning the trophy we did very well. The tour to Bangalore and Mysore during the Michaelmas holidays did much to knit the team into a well balanced side. We ought to win the Wilson Cup Tournament next term if everything goes well.

Hockey

The Hockey team has a proud record this term. It has not lost a single match so far and the team as a whole has been improving with every match. The match with the Medical College, who are the League Champions, was a thrilling one and we deserved to win, as we did; by 2 goals to nil. This victory put us in the second rung of the championship ladder, being below the Medicals by only a single point. However, in both Football and Hockey we have the satisfaction of having beaten the respective Champions by convincing margins. In Football we beat the Engineering College by 5 goals to nil.

Cricket

The record of our Cricket team is a woeful one and the members of the team are fast developing a fatalistic philosophy! We have lost every match we have played so far, although theoretically we are good enough to beat any College and far superior to many of the teams that beat us. During the Michaelmas holidays the team went on a tour to Bangalore and Mysore and played many matches giving a good account of itself both on the field and off.

Boxing

The Boxing Club has been very active throughout the year and training was very regular and thorough. On Friday 4th November some exhibition bouts were staged in our Ring to enable the boxers to gain experience in the Ring and under lights.

The Inter-Collegiate Tournament was held earlier this year. It used to be conducted in the third term when everybody is busy with a good many other things. This change was, therefore, very welcome and we entered no less than 17 boxers. The standard of boxing was much better than in the previous years and it is to

our credit that every one of our boxers boxed well and created a good impression. Unfortunately many of our boxers had to box among themselves in the preliminary rounds so that only one boxer in each weight-class (except one) was able to come up to the finals. However, we had men in seven bouts in the finals out of which we won five—a creditable record indeed. We finally won the Championship with 13 points, the second place being secured by the Presidency College with 8 points. Thus we retained the Lalitha Sastri Shield which we won last year for the first time.

It is proposed to conduct a College Championship tournament some time next term when we may also invite a few outstanding boxers from outside to give exhibition bouts.

Track and Field Sports

Although we have lost this year many of our star athletes, e. g. G. D. Mani (High jump, Long jump, and 110 metres hurdles), and T. B. Cleur (Long jump, Hop-step and jump, and 100 metres flat race), we have quite a large number of new men who are of more than average ability and what is better, who are willing and anxious to learn and improve by constant practice. Regular training was started on November 1st and the attendance has been very encouraging. The competitive season begins next term and the following are the dates of some of the important Sports Meeets.

January 1st week (After College re-opens). Selection of those who are to represent the Madras Zone in the Inter-Divisional Sports held by the Madras University. Medical College grounds.

Friday 27th. College Sports (Commemoration Day).

Saturday 28th. Inter-Divisional Sports. Y.M.C.A. grounds, Saidapet.

February 2nd, 3rd and 4th. Madras Olympic Sports. Y.M.C.A. grounds, Saidapet.

2nd week. Triangular Sports (Medical, Christian and Y.M.C.A.)—Medical College grounds.

3rd week. Inter-Collegiate Sports.

C. A. A.

Cricket

The College Cricket team has been unlucky throughout this season, and has not so far secured a single victory to its credit. It is really a pity that a team which consists of good batting strength, and a fairly average amount of bowling strength should have to fight against luck to find its way to prominence. The first match was against the Presidency College and the batting strength showed itself by piling up 218 runs in about 2½ hours against good bowling. It is a pity we lost this match on account of bad fielding.

Against the Medicals our team was within sight of victory but incredible ill-luck stood in the way of success. In this match, Spitteler was fine in batting and he hit up 66 runs in fine style. Ramachandran bowled steadily and captured 6 wickets for 60 runs.

The Team spent a happy time while touring Bangalore and Mysore, and at Bangalore, drew with the Central College, one of the best teams in the city.

There is no denying the fact that our players gained a lot of experience during the tour, and our thanks are due to the keen interest evinced by our President, Mr. C. A. Abraham,

in the Team. We hope to fare better hereafter.

B. BHASKER RAO.

[*Note.*—Since the above report was sent to the press, the team has won two matches, one against the Engineers, and the other against the West Coast Eleven.—Ed.]

Cricket Second XI

We played only two matches this term. The first one was with the 'Vandalur Rangers' and we won it comfortably by one wicket. A feature of the match was the excellent bowling by Balakrishnan and Ananthanarayana Rao. Our opponents were all out for 69 runs and we entered and our men did excellent work with the bat too. Special mention should be made of Nanjappa and Balakrishnan. Both played magnificent innings.

The next match was with the Egmore Youth League. We had to substitute three First eleven players, for some of our players were absent and some of them played for the opponents. We entered to bat first and piled up a total of 169 runs for the loss of 8 wickets. Nanjappa played well though his innings was marred by two or three chances. Bhasker Rao who opened the innings played a magnificent innings hitting all round the wicket and scored 51. Avadhani who remained not out with 21 runs indulged in good hitting, all along the carpet. Our opponents entered to bat just after tea and fared badly against good length bowling by Calappa and Piedpet. Piedpet kept excellent length that day. Balakrishnan alone faced the bowling confidently. But unfortunately he was run out in attempting a very risky single. Before we could dismiss them time expired and the result was a draw. They scored 38 runs for 7 wickets.

NINAN KURIAN,
Captain, Second XI.

The College Tennis Club

As usual, there was a rush for the membership of the Club in the first term and there were, on the whole, players enough for eleven courts. But this term there was a considerable decline in the number of players, and at present there are only seven courts running. The standard of the game in the College Courts is fairly good.

The elections of the College Secretary and the Secretaries for the various Halls were conducted in the beginning of this term : Mr. S. S. Sankaranarayanan for St. Thomas's Hall, Mr. George Abraham for Selaiyur Hall and Mr. P. S. Seshan for Bishop Heber Hall were elected as Secretaries. They are taking keen interest in the affairs of their respective Hall Courts. The Hall Tennis Tournaments which are being conducted in all the three Halls are coming to a close. The College Tennis Tournament which began in the middle of this term will be over by the end of January.

Early in the first term we took part in the Inter-Collegiate Tennis Tournament. It is, however, unfortunate that the doubles match was lost to 'Teachers' who were in no way superior. Again in the Loyola College Tennis Tournament the results were not very encouraging. In the Presidency College Tennis Tournament that was recently conducted we participated in the singles events. In spite of a fine display by Mr. Martin Nathaniel, the match was unfortunately lost to Mr. M. V. Bobjee of the Presidency College.

But, however, we are not without hope. We intend inviting some eminent players from Madras to give us practice.

The courts have been much improved this year, and are now in a very good condition, thanks to the members of the staff who have taken much interest in their upkeep.

A. Ramachandra Reddy,
Secretary.

Hockey

At the outset I must perforce refer to the several changes that have been effected in the personnel of the team. It is said that almost every year there is a lack of good extreme men, on which account, it is impossible for the forward line to function efficiently. The same difficulty was experienced this year; not that there was a dearth of talent but it took considerable time to pick the right men. Chellapa who was tried as left-extreme in the beginning of the year proved to be good as right extreme, and so he superseded Nipps. Crowther, of course, continued to play at left-extreme and has improved in every match. The next important change was the one effected in the position of the players. Ramakrishnan, left-inner, was brought back, to strengthen the defence, as left-half-back. Fowler, right half-back, moved up to the former's position, while Benjamin, erstwhile left half-back filled Fowler's place. These changes have proved to be highly successful and the team is now much more balanced.

In my last report I ended with the resolve that we would try our best to win the remaining Inter-Collegiate fixtures. And so we have. We did not concede a single game and we have been tabled as second in the League Championship. The Medicals took their usual place at the top, beating us by the narrow margin of one point. Even at this time it seems incomprehensible to me as to how we were beaten by the Engineers, who have gone down before several third rate teams. It was a very silly defect, and but for that the shield would undoubtedly have been ours. 'Oh! the pity of it!'

After our easy victory over the Stanley Medicals we had a couple of practice matches. We met and defeated the Frontier Force Rifles team even though we were without the services of our brilliant pivot, H. Spitteler. We then drew with the Hawk's Club, a pretty rough lot! In our next encounter we routed the Lawyers and didn't give them a chance to argue. Our match with the Presidency College produced excellent hockey. Our forwards were irresistible and gave a scintillating display. H. Coyne scored an amazing goal which we will not forget soon. With this victory the first term's hockey terminated.

With the opening of the second term we had to face one of the sad but inevitable things of life. We had to part with George Duraiswami our popular Vice-captain. He had been selected as a Sub-Inspector of Police and had to leave for the Training School at Vellore. We took a group photograph of the team for the occasion. We wish him every success in his new career. There is no doubt that he will be as clever in apprehending offenders as he is in stopping the ball with his pads. Of necessity we had to elect a new Vice-captain. H. Coyne was unanimously found worthy of the position, and L. Isaaks was chosen to be our new custodian.

We had a warming-up practice, so to say, with the Chromeco Sports Club. In the first week of October the Inter-Collegiate League was re-started. We had to play against the School of Technology team which had been unbeaten up till then. The game was well contested and thanks to Keir we managed to win by an odd goal. The next three matches were easy enough. And then came *the* match of the season against the Medicoes. Our splendid defence had their forwards 'bottled' up and we won by two clear goals.

It is needless to say that our successes are due to the consistent good form of all our players and especially Spitteler and Calappa.

We are now looking forward eagerly to the Stokes Shield Tournament. We are determined to try our best to annex it.

RESULTS

Date	Opponents	Result	Goals Scored For	Goals Scored Against
12- 8-1938	Frontier Force Rifles	Won	4	1
19- 8-1938	The Hawks Club	Draw	4	4
25- 8-1938	Law College	Won	9	0
31- 8-1938	Presidency College	Won	4	0
6-10-1938	Chromeco Sports Club	Won	5	1
7-10-1938	School of Technology	Won	1	0
13-10-1938	Veterinary College	Won	4	0
19-10-1938	Y. M. C. A. College	Won	2	1
24-10-1938	Govt. Muhammadan College ...	Won	6	0
25-10-1938	Medical College	Won	2	0
31-10-1938	Teacher's College	W. O.	...	...

F. ARUL,
Captain.

Football

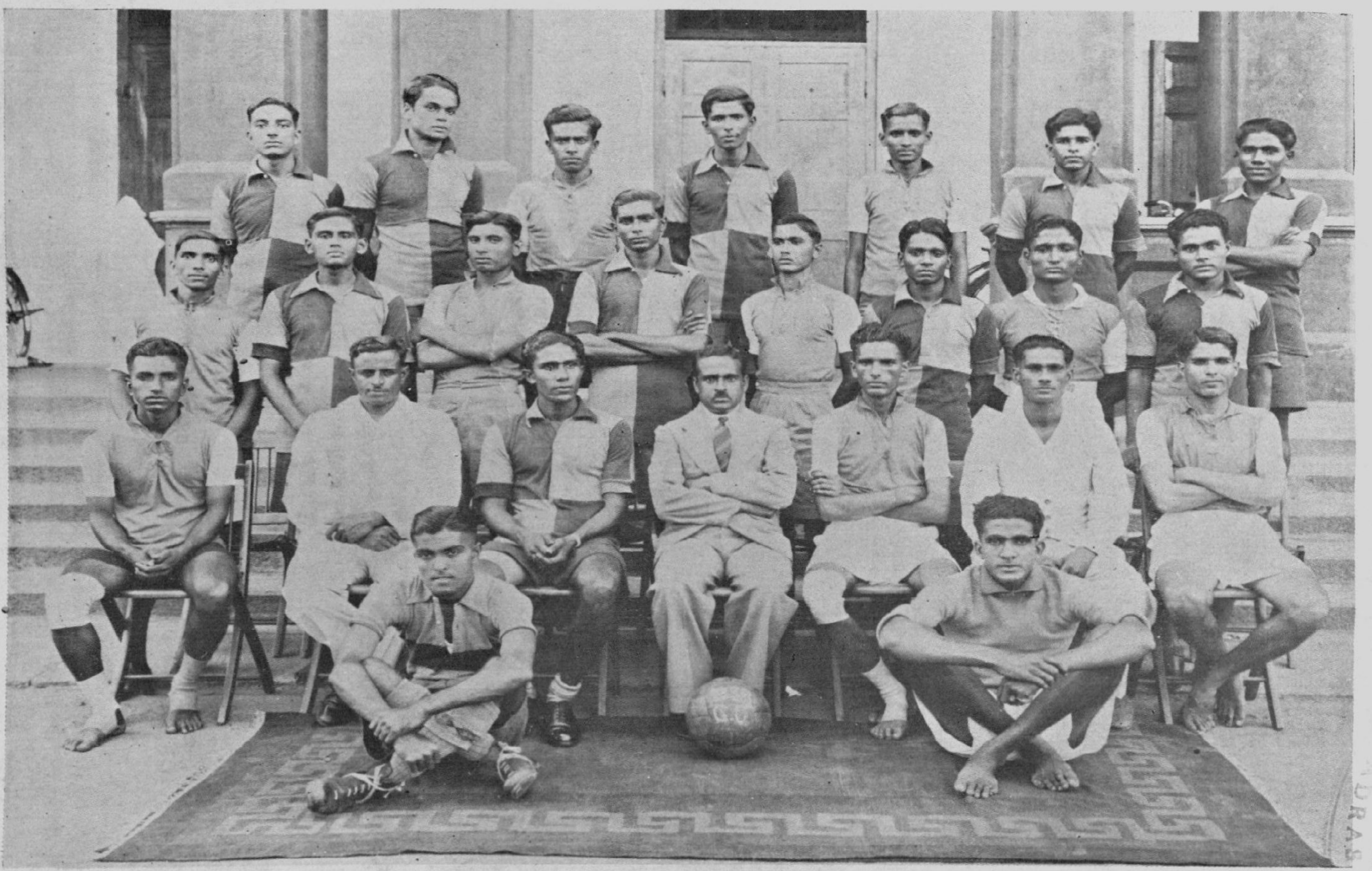
The two outstanding events in connection with football this year were the tour to Bangalore and Mysore, and the fight for the Inter-Collegiate League Championship.

The College team, which was a rather depleted one owing to the inability of several players to make the trip, spent a week at Bangalore and Mysore, and the result of the matches played was as follows :

P	W	D	L	F (Goals)	A (Goals)
5	1	0	4	3	13

The team was handicapped in three ways, viz. :—in not having the services

OUR FOOTBALL TEAM AT BANGALORE



HOCKEY TEAM

of four of the best players, in not having a single reserve, and by injuries to the 'just eleven'. Nevertheless, though the results of the matches were far from encouraging, the team acquitted itself well everywhere and benefited not a little by the tour. At both the centres the greatest hospitality was shown to the tourists who therefore returned with happy memories of their stay among an excellent people. The following eleven players comprised the touring team :—

Goal—
B. Srinivasa Rao.

Backs—
P. I. George, and
Titus.

Half-backs—
George Poonose,
O. V. Elias, and
Solomon Raj.

Forwards—
Nalinikanta Rao,
Kumaraj Joseph,
Thankaraj Joseph, (*Captain*).
Chudappa Raj, and
V. Inbaraj.

But in spite of their failure to win more matches the members of the touring team gained much valuable experience and what was more important, the match temperament, having played against first class teams. The truth of this statement is exemplified by the result of the first match that was played after the tour in the Inter-Collegiate League.

The College eleven played brilliant football and beat the School of Technology after a Homeric struggle. On that occasion our team played copybook football, and the game was thrilling from start to finish ; nothing more could be expected from a College eleven. Then followed a run of victories characterised by tall scoring by our forwards and we moved to the head of the league table! But fate which was ever kind to us deserted us completely towards the end. We lost to the Medical College by a solitary goal when we did not deserve to lose, and drew with the Law College when we fully deserved to win. The loss of those three points cost us the championship, and we finally occupied second place in the league—just one point behind the winners :

P	W	D	L	Goals F	Goals A	Pts.
12	8	2	2	40	13	18

But we have the consolation of having beaten the Engineers, who are the champions, by four goals to nil even in the early stages of the league, and our team has also scored the greatest number of goals.

Our Captain and centre-forward, Thankaraj Joseph, has been one of the leading goal scorers in the league and he has no less than sixteen goals to his credit. He also scored all the three goals for his side on the tour. Thankaraj Joseph was a dashing centre-forward, and he proved an excellent leader of the attack and of the team. He and P. C. Thomas were the spear-heads of a set of forwards who always moved in irresistible fashion, but here it must be admitted that P. C. Thomas was the brain of the attack. Besides exercising an uncanny control over the ball, P. C. Thomas was conspicuous for his drives with both feet. His shots were the dread of goal-keepers ; in one match he sent the ball with

a terrific drive not only into goal but through the net behind!

L. P. Charles was undoubtedly the greatest player in the team. Charles possesses an excellent physique and remarkable staying power; he is the correct type of foot-baller. He had the happy knack of being at the right place at the right moment, and he was conspicuous both in attack and in defence. His consistently brilliant display at centre-half was greatly responsible for the team's success. Sreedhar and Ganapathi were towers of strength at back, and the comparatively few goals (thirteen) scored against us in twelve matches leave no doubt as to the excellence of the defence.

It was a pity that our Vice-Captain Dhanaraj Daniel could not play in more matches owing to knee trouble. Dhanaraj was the best header in the team, and on the few occasions that he played he clearly showed that he had not lost his former football skill. We earnestly hope that his knee will be cured soon and that he will be able to renew his favourite game again.

In a team that played well to a man it is hard to single out particular individuals for mention, and the above mentioned players are those who caught the eye most. Others whose names are not mentioned also did exceedingly well and were not a little responsible for the team's fine showing. Consistency, team-work, the will to fight and win, and prolific scoring have characterised the team's display throughout the season. The following represented the College in most of the matches in the Inter-Collegiate League:—

Goal: B. Srinivas Rao.
Backs: Sreedhar, and Ganapathi
Half-backs: P. I. George. L. P. Charles and Titus.
Forwards: Kumaraj Joseph, Chudappa Raj, Thankaraj Joseph, (*Capt.*), P. C. Thomas, and V. Inbaraj.

B. Srinivas Rao.

COLLEGE UNION SOCIETY NOTES

August 12th. Under the auspices of the College Union, a Mock-Parliament was conducted on parliamentary lines. For the first time in the history of the College Union, a Bill drafted by a student was placed 'on the Statute Book'. 'The Enforcement of Elementary Education (Wardha Scheme) Bill 1938' was taken up for consideration. Representatives from the Halls took part in the discussion. Mr. T. T. Krishnamachari, M.L.A., an old student of our College, acted as the Speaker. The function was a great success.

A competition in drafting legislative measures was conducted by the Union in the month of August. As many as eight measures, dealing with diverse problems, were received. A panel of three judges, all members of the staff, was constituted. Two prizes were awarded. The first prize was awarded to Mr. R. Venkatachalam for his 'Socialisation of Industries Bill'. The second prize was awarded to Mr. K. Ramakrishnayya for his 'Wardha Scheme Education Bill 1938'.

Mr. J. Vedasiromani, one of the judges, observes in his letter: 'It gave us great pleasure to go through the Bills drafted and presented to us. We were very much impressed by the amount of knowledge that the competitors possess about current problems and their solutions. In drafting these Bills, a sincere and original attempt has been made to analyse the existing defects, social, political and economic. This method, we hope, will further help the students to make an intelligent study of current problems, and enable them to discharge their duties as responsible citizens. Considered from this point of view, the Competition in drafting legislative measures, though without any precedent, has been a grand success.'

August 25th. Mr. N. S. Varadachari, Parliamentary Secretary to the Minister for Rural Development, delivered a lecture on 'New Phases in Rural Economics'. Mr. K. J. Mathew Tharakan, lecturer in Economics presided.

1st October. Mr. S. Satyamurti, M.L.A., Deputy-Leader of the Congress Party in the Central Assembly spoke on 'India and the World Situation'. The famous orator of Madras spoke with great restraint and dignity, and left a very good impression on his audience.

October 10th. Dr. Pattabi Sitaramiah, member of the Congress Working Committee, delivered a lecture on 'The Struggle for Freedom in Indian States'. Dr. Pattabi, who was greatly impressed by the College Colony, remarked to the Principal: 'Mr. Boyd! This is no more a village; this is a city! This is no more a College; this is a University!'

October 28th. An Inter-Hall Debate was held, when the motion, 'that in the opinion of this House a year of experience has amply proved the wisdom of office-acceptance' was carried.

Mr. O. F. E. Zacharias acted as the observer, and in addition to student-speakers, Mr. T. Chengalvarayan, a former student, and Mr. S. S. Rajagopalan, Speaker of the Y. M. C. A., took part in the debate.

October 27th. The Union won the Kasturi Ranga Iyengar Memorial Cup, for the second time at the

Y. M. I. A. Oratorical Contest. Our Union was represented by Mr. Clement Paul and Mr. A. G. John.

October 31st. Miss Shanta Apte, the pride of the Indian screen, addressed the students and gave a song recital.

I have nothing more to add than to express my thanks to my colleagues and to the members of the Union for their kind co-operation.

R. VENKATACHALAM,
Secretary.

The Brotherhood Report

Owing to various reasons no major excursion was undertaken this term. We hope it will be possible, in spite of the nearness of the examination, to arrange for one next term.

In the matter of Social Service, regular visits have been paid to the Irumbuliyur village. The villagers were entertained with music on two occasions and with a lantern lecture on another occasion. A village Welfare Association was started at the suggestion of the Brotherhood. It is felt that we should concentrate in one or two villages for the time being, before we expand our activities.

Friendly contacts have been made also with Selaiyur Chery. A moonlight entertainment was given by our members last September. The Village Youth Association holds regular meetings. In this village the well has been properly repaired, the stimulus to it having come from members of the College, and during summer two of the educated men conducted night classes for the benefit of their fellow-villagers in May and June.

The Social Service Section is receiving generous help from the Madhava Fund, endowed in memory of Dr. Moffat. The gift provides for the fitting up of a medicine chest and for its recurring expenses year after year. The Moffat chest is being made, and will take the place of the small itinerant chest, now in use and which did much useful work in George Town.

The Tambaram Welfare Centre was kind enough to lend us the use of their verandah in their temporary abode on three afternoons in the week, and Mr. Theophilus (retired Tahsildar) was kind enough to permit us to house the chest in his bungalow near by. Medical help of various kinds is rendered to those who go to the Welfare Centre on such evenings. The Moffat chest will take the place of the old one and will be fitted permanently in the new building of the Tambaram Welfare Centre for the benefit solely of men. The medicine chest now used will then be used for village work in other villages. The Brotherhood owes its grateful thanks to the Welfare Centre for permitting the use of their premises, and to the Madhava Fund for giving us the means to do the work.

The Christian Union

The various activities of the Christian Union are being carried on as usual. Three Sunday Classes and a Welfare Centre are being run under the auspices of the Union. Offers for service in the Social Service branch of our work have been very encouraging this term.

We have dropped Bible-Study Classes this term, and have intensified our Study-Circle work. There are five groups meeting once a week in the three Halls for Study-Circle purposes. We have more than sixty members in these groups.

The second terminal Devotional Address was given by the

Rev. C.H. Monahan on Friday the 4th November in the Selaiyur Hall Theatre. He gave us an inspired and inspiring talk on 'Knowing God—or, rather, being known by God'. The Discussion Meeting for this term was held on Thursday the 10th of November in the Selaiyur Hall Theatre when Mr. Vedasiromani led a discussion on the subject 'Christianity and Pacifism'.

The membership of our Union has mounted up to about seventy, but is not quite satisfactory yet. Will those of our College students who sympathize with the aims and endeavours of our Union please take the earliest opportunity to get themselves enrolled as members?

The S.C.M. Provincial Camp held at Red Hills during the latter half of August was attended by about forty-six persons from our Union. About half the total number of men-campers were from our College.

Our own second Annual Camp was held at Pallavaram from the evening of Friday the 14th of October to the evening of Sunday the 16th. There was an attendance of seventy people at the camp, about a hundred being present at the Saturday evening meeting. The theme of the camp was 'The Victorious Life'. Bible-Study Leaders were members of the staff, while students themselves led discussion-groups. The camp was thoroughly successful.

We wish you all a very happy Christmas and a bright and prosperous New Year.

I. Clement Ratnaiya,
General Secretary.

English Honours Association

We have been very busy since the commencement of this session.

Our first meeting was held on the 3rd of August when Mr. K. V. Sreenivasa Rao presided and Mr. A. Madhava Menon read a paper on 'Metre and Rhyme in Poetry'. The next meeting was held on the 17th of the same month, under the presidentship of Mr. V. Balasundaram when Mr. G. Govindan read a paper on 'Lyric Poetry'. These two meetings constitute our activities during the first term.

The third meeting which was conducted after the Michaelmas Holidays came off on the 5th of October. Mr. C. J. Mathew Tharakan took the chair and Mr. Philip Jagannathan read a paper on 'The Merchant of Venice'. Prof. G. C. Martin also spoke a few words about the impressions of the audience when this play was performed by the students of the senior Intermediate class last year. The fourth meeting was held on the 26th of October. Mr. Clement Paul presided and Mr. Raghava Menon read a paper on 'Nature Poetry'. Mr. Ramachandra Agasty, in the fifth meeting, addressed the members on 'The Versatility of Goldsmith', when Mr. B. Nalineekanta Rao, B.A. took the chair. This completes an account of the meetings held till the submission of this report. We hope to have a debate very soon. In all our meetings we attach much importance to the questions raised by the members and the discussion that follows.

A. Madhava Menon,
Secretary.

Report of the Literary Society

On 10th August 1938, a business meeting of the Madras Christian College Literary Society was convened for the purpose of electing the Office-bearers for the year.

Sri P. Rajadurai Michael of Class II was elected Secretary. Sri C. Ambasankaran of Class I was elected Assistant Secretary. Sri S. T. Govindarajulu and Sri T. C. Dawson were declared elected as representatives of Classes II and I respectively to form the managing Committee, together with the President (Mr. O. F. E. Zacharias, B.A., L.T.), the Secretary, and the Assistant Secretary. This year we set up a new convention by electing the Assistant Secretary from Class I. Hitherto both the Secretaries were from Class II.

It was possible for us to hold only one debate during the first term. During this term we had three debates and one lecture. This year, unlike previous years, we are having two or three meetings a week. The attendance at the meetings has been encouraging. A large number of members take part in the Debates. But somehow the members in general are reluctant to be the main speakers, and the Secretary finds it difficult to find people to be the mover of a proposition and the leader of the opposition.

We take this opportunity to thank all those who helped the committee in the successful conduct of the meetings.

P. RAJADURAI MICHAEL,
Secretary.

The Tamil Sangham

During the last term we had two more meetings to finish the debate 'That in the opinion of the house higher education is necessary even at the present day'.

The first meeting was held on 19th August at 1-45 p.m. with the student chairman Mr. V. A. Ramachandran in the chair and Mr. J. Vedasiromani, M.A., B.L., as observer when Messrs. A. Balraj, Parthasarathy and T. K. Gopala Iyer participated in the debate. It was adjourned at 2-10 p.m. in order to allow others to speak.

The second meeting was held on 25th August at 4-30 p.m. with the same chairman and observer as in the last meeting. Messrs. P. Alalasundaram Chettiar, P. S. Raman, and Ranganathan took part in the debate. After a heated discussion, the motion was put to the vote and carried. The observer made some considered remarks in the end after which the debate came to a close at 5-15 p.m.

This term my hope came to be realised. Six meetings have been held already. Roughly speaking we have had one meeting every week. The Lecturers have all been from outside except one. The attendance at the meetings is encouraging. There is no gainsaying the fact that the Sangham has never seen a time when it had such crowded audiences.

This term the Sangham made a very good start by inviting Swami Vedachalam (Marai Malai Adigal) as the lecturer at the first meeting. He spoke about 'Pre-Aryan civilisation in India' on 30th September at 5 p.m. when the student chairman presided. This meeting had the largest audience, numbering about one hundred and fifty.

The second meeting was held on 5th October with Mr. P. Alalasundaram Chettiar, M.A., in the chair. Mr. M. Balasubramanya Mudaliar B.A., B.L., gave a lecture on 'The Beauties of Tamil Literature'.

The third meeting was held on 18th October under the presidentship of Mr. T.K. Gopala Iyer, B.A., when the former Tamil lecturer of our

College Mr. S. D. Sargunar, B.A. gave a lecture on 'Tamil Prose Style'.

The fourth one was held on 28th October at 4-30 p.m. with the student chairman in the chair, when Mr. Venkatrayan spoke on 'The Antiquity of the Tamils'.

We met for the fifth time on 2nd November at 4-45 p.m. when Mr. R. P. Sethu Pillai, the Senior Lecturer in Tamil, University of Madras, spoke on 'The Beauties of Bharathi Poems'. The student chairman presided on this occasion.

The sixth meeting was held on 9th November when Mr. Halasyam Iyer, B.A., B.L., M.L.A. spoke on 'Our Educational Policy and Future India'. Mr. T. K. Gopala Iyer, B.A., presided over the meeting.

K. N. Sreenivasan,
Secretary.

Madras Christian College Malayalee Association

Members of the Malayalee Association met on 19th July to elect Office-bearers for the year 1938–39. Mr. V. C. Padmanabha Menon presided.

The following were elected:—

President: V. C. Padmanabha Menon.
Secretary: K. K. Kuruvila.
Assistant Secretary: K. T. Thomas.
Representatives: P. J. George (B.Sc. and Hons. Classes).
G. P. Bhargavan Nayar (II Class).
M. Pappy (I Class).

According to the decision of the General Body a meeting was held in St. Thomas's Hall to give a hearty 'send off' to Dr. N. Kesava Panikkar, who has left for England for higher studies, and to welcome Dr. John P. Joshua, who has returned to us after taking his doctorate in England, both of them being members of the Association. Opportunity was taken at this meeting to congratulate all Malayalee students who had distinguished themselves academically last year.

Mr. K. J. Mathew Tharakan, M.A., representing the Malayalee members of the Staff, Messrs. Jacob Abraham, K. S. Narayanan, and V. G. M. Pavamani, representing the students spoke. Dr. Panikkar, Dr. Joshua, and Mr. K. Cheriyan representing the prize-winners replied suitably. With a vote of thanks proposed by the Secretary the function came to a close.

Another meeting was held in St. Thomas's on 31st October at 5 p.m. Rev. Fr. T. G. Koshy, M.A., presided.

Miss A. Kamalam, M.A., L.T., Lecturer, Queen Mary's College spoke to us on 'Mathru Bhashabhyasanam'. The speech was very instructive. With a vote of thanks proposed by our president the function came to a close.

Attendance at meetings was very good and encouraging.

We hope to have the 'Annual Social' of the Association during the third week of November and also to conduct some more meetings for the benefit of our members.

K. K. Kuruvila.

The Mathematics Association

The inaugural address of the association was delivered by Mr. Sundararama Sastri, Lecturer in Statistics of the University of Madras. The subject of the address was 'Statistics and Statistical Methods'. Two other meetings also were conducted, at

the first of which Mr. K. S. Suryanarayana, a former research scholar of the Madras University, spoke on 'The Application of the Corpus Theory to a Problem in Analysis', and during the second Mr. P. Kesava Menon of the post-graduate class read a paper on 'Stirling's Approximation to Factorial *N*'.

Unfortunately we could neither have any meetings of an astronomical nature, nor could we make observations of the sky.

We await the next term with better hopes.

P. Kesava Menon,
Secretary.

Physical Science Association

The inaugural address of the above association was delivered by Sir C. V. Raman in the beginning of the first term. Mr. Edward Barnes presided. Sir C. V. Raman gave a lecture on 'Krishnan effect', a recent discovery by Dr. Krishnan, followed by a magic lantern demonstration.

The second meeting was held during the first term when Dr. Gandhekar delivered a lecture on 'Hydrogenation and its Commercial Application'. Mr. E. Barnes presided.

In the beginning of this term we had an interesting lecture by Mr. Srinivasan of our College. He gave a lecture on 'X-rays' and explained the old and modern conceptions of X-rays. On this occasion Dr. A. V. Moses presided.

S. K. Kasthuri Rangan,
A. V. Sambasivan,
Secretaries.

The Radio Club

An excursion to the Philips Short Wave Transmitter at Guindy was arranged by the Radio Club towards the end of the last term. All the senior members of the Radio Club were taken to Guindy by Dr. Moses on the evening of 28th August. The Engineer in charge at Guindy welcomed us and was kind enough to explain to us the principles of transmission of short waves. I thank him for his kindness.

Dr. Moses addressed us twice during this term when he taught us the methods of building two valve radio sets.

Sri P. S. Subramania Aiyar, M.A., of the Presidency College has promised to deliver a lecture before the middle of November.

The Radio Club possesses a small library, presented to the club by Dr. Moses, and books are lent to the members of the Radio Club.

Let me congratulate the members of the Club who have designed and constructed single and two valve receiving sets. There are one or two who possess what are known as 'freak sets' which work under abnormal conditions, e.g., without an ærial or an earth, or with an ærial in the earth position. Let me wish all these people success in their future endeavours. Let me also remind them that perpetual attention to the Radio set results in a perpetual neglect of their studies, which oftentimes leads to unpleasantness towards the end.

V. Narasimhan,
Class IV, B.Sc., Group ii-b,
Secretary.

Natural History Society

We have had a rather busy time since our report was published last.

At the end of last term (29th August 1938) we gave a send off to

Dr. N. Kesava Panikkar. The Principal presided over the meeting that was held on that occasion and a group photo was taken.

There was a Botanical excursion to Avadi on the 20th of August. Mr. M. S. Sabhesan accompanied the party and the whole excursion was very instructive and interesting. Again during the Michaelmas vacation the Botany section had an excursion to Ootacamund and Mettur. Messrs. T. N. Venkatanathan and A. Abraham went with the party. The party stayed there for ten days and brought back with them an excellent collection of interesting specimens.

On Wednesday, 5th October, Dr. F. H. Gravely, of the Madras Museum, gave us a lantern lecture, the subject of the lecture being 'Some Indian Spiders'. Dr. Gravely showed us slides of a number of different kinds of Indian Spiders and the lecture was very instructive and useful.

The senior Zoology students went to the Madras harbour on 28th October. Messrs. B. Bonnel and M. D. Paul accompanied the party. There a diver was engaged and he got for us several submerged forms. A tow-net collection was made and when the collection was later examined we found that the plankton was very rich in micro-organisms.

We intend to have a Natural Science Exhibition at the end of November and are making rapid preparations for the same.

JACOB ABRAHAM,
A. RAMACHARLU,
Secretaries.

Philosophical Association

On the 6th of October Sri S. S. Suryanarayana Sastri, M.A., B.SC., Bar-at-Law, Reader in Philosophy, University of Madras addressed the association on 'The Philosopher's Stone'.

On the 13th of October Dr. Butler, M.A., Ph. D., delivered a lecture, under the auspices of this association, on 'Is and Ought'. In this meeting it was resolved that the secretary should be requested to form a constitution for the association. Accordingly the secretary drafted a constitution and presented it to the members on the 10th of November. The constitution was accepted with slight amendments.

On the 18th of November Miss George, M.A., of the Women's Christian College will address us on 'The Relation between the Individual Will and the Group Will' and on the 23rd of November the Rev. T. R. Foulger, M.A., Principal, Meston Training College will address the association on 'Some Recent Tendencies of the Experimental Psychology of Cognition'.

The association has arranged for a series of 'Philosophy and Science Lectures' in which scientific subjects of philosophic interest will be dealt with. The Secretary hopes that this series of lectures will be found helpful.

B. A. NANDAGOPAUL,
Secretary.

The History and Economics Students' Union

On 4th October, Prof. N. G. Ranga, M.L.A., (Central) addressed the Union on 'The Indian Peasant and Socialism', in the Selaiyur Hall Theatre. The meeting was largely attended and the lecture was interesting. Mr. K. J. Mathew Tharakan presided.

On 10th November, Sri V. Venkatarayan, B.A., read a paper on 'Tamils 3000 years ago'. Sri

P. Alalasundaram Chettiar, M.A., presided. Under the auspices of the Study Circle, Mr. Vedasiromani, M.A., B.L., led a discussion on 'Social Legislation'. We are having another lecture by Dr. A. Appadorai, M.A., Ph. D., on the 'Novel Features of the Federation' on the 23rd of November.

M. RAMAKRISHNAYYA,
Secretary.

HALL REPORTS

St. Thomas's Hall

The secretaries of the Vegetarian and non-Vegetarian messes were furious with me for not having mentioned their names in the Managing Committee in my last report....A thousand apologies! Well, here are their high sounding names. Mr. M. Subbaroyan, Secretary for the Vegetarian Mess and Mr. K. O. Cheru, Secretary for the non-Vegetarian Mess, and,—remember—they are members of the Managing Committee of St. Thomas's Hall. Having pacified these irate friends of mine, I shall now proceed to give an account of the other activities of the Hall.

The secretary for Debates has been very busy this term and he proudly presents a full and interesting report. On 7th October he held a successful debate; on the 21st we had the pleasure of listening to an interesting and illuminating lecture on 'Life in New Zealand' by Mr. I. C. Macphail and we are promised one more lecture before the term closes, this time by Mr. G. C. Martin. Mr. V. G. M. Pavamani represented our Hall in the Inter-Hall Debate held on 28th October under the auspices of the College Union, and we believe that he acquitted himself brilliantly.

At the time this report is going to the Editor, our secretary for entertainments has no achievements to boast of—for our turn of the 'Saturday night' comes rather late this term. Our secretaries for Indoor and Outdoor Games are busy conducting their tournaments.

We are eagerly looking forward to our Hall Day which we have fixed for the beginning of next term. Members are coming forward with wonderful ideas—illuminate the whole Hall with about 10,000 lights, get the Governor's Band and invite the Nizam of Hyderabad to preside over the function!

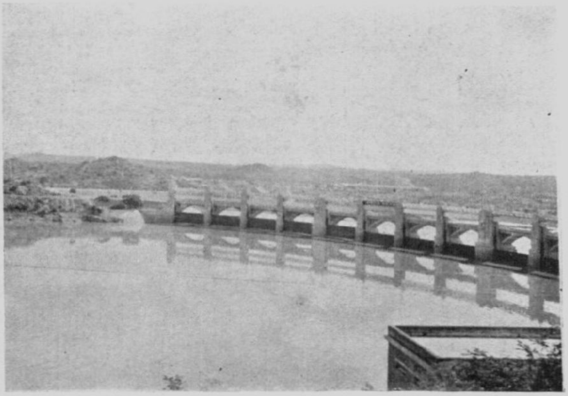
The Vandalur Rangers continue to be as active as ever. They played two matches against the Tambaram Railway Colony and two against the College B. Team ...... the results of those matches are kept 'Strictly Confidential' for various reasons—the secretary of the V. R. told me so . . . Anyhow, we still wish them every success in every match they play.

V. BALASUNDARAM,
General Secretary.

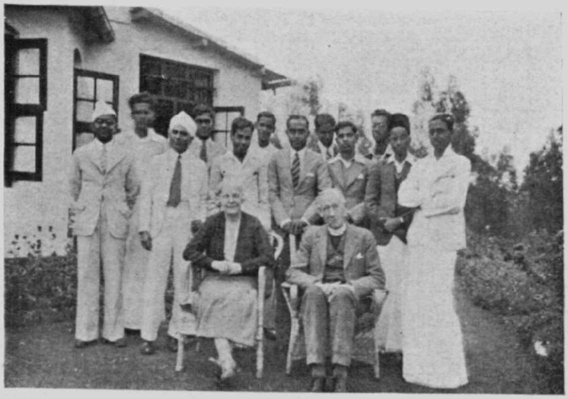
Selaiyur Hall

With the advent of the second term, there has come into the Hall, a new note of quietness. The uproar in the mess seems to be dying down and the singers in the bathrooms have lost that note of assurance that once they had. Seniors and juniors alike have resigned themselves to Fate and have settled down to a steady grind.

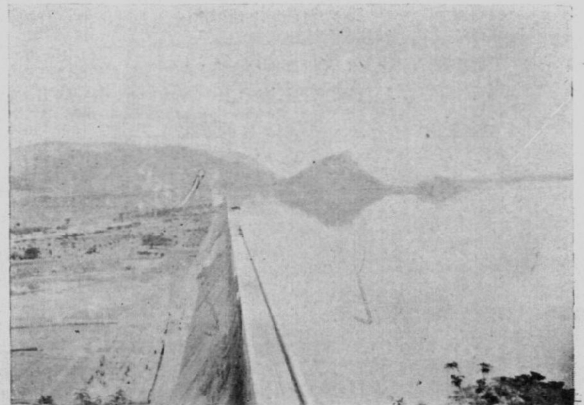
Yet it should not be given to understand that the Hall is always quiet. We can still hear, of an evening, the strident tones of our budding preacher, Mr. T. V. Cherian, who makes up for



METTUR DAM



VISIT TO KOTAGIRI



METTUR DAM

his slightness of frame by an incomparably powerful voice that reverberates along the Hall corridors—so the Warden is wont to remark in plaintive tones.

We have had some very lively debates, under the auspices of our Debating Society. It is great fun—for the audience. Some speakers, we regret to say, are so carried away by their enthusiasm that we cannot hope to grasp their meaning. One of our budding orators, whose name has slipped our memory, was scathing in his denunciation of 'the powers that be', and declared, 'we have been cowed *and milked* by these tyrannous Britishers'. Was he alluding to the Viceroy's great interest in stud bulls?

During Deepavali, the Hindus must have been flattered by the way in which the Non-Hindus took part in the celebrations. Race and creed were all forgotten. The Non-Hindus were, if anything, keener than the Hindus. While we are on this topic, we feel that we must allude to a rumour that has been spreading all over the College. It would appear that some crackers were inadvertently let off in the Principal's garden during the small hours of the morning. The Principal, it is said, sprang out of his bed with his customary briskness, motored to Fort St. George, roused the authorities and persuaded them to provide the College with all facilities for A. R. P. (Air Raid Precautions). May we of Selaiyur Hall, assure the Principal of our hearty co-operation in any such scheme?

KURYAN ABRAHAM,
General Secretary.

Bishop Heber Hall

Bishop Heber Hall celebrated its Hall Day on 5th November 1938 with the Rt. Rev. Lord Bishop of Madras in the chair.

The Hall Day Report mentioned among other things the following: All our six Honours and Post Graduate students were successful in the examination. One of our non-resident students, Mr. P. Venugopal obtained a first class in Honours Mathematics. The results of the fourth year students also were on the whole very satisfactory. The second class pupils of the College did not have a very happy experience in March, but the students of Bishop Heber Hall were at any rate not below the average. The student who stood first in order of merit in the College was a Bishop Heber Hall resident.

During the close of last term all of us were sorry to bid farewell to Dr. Kesava Panikkar. But at the beginning of this term we were very glad to welcome in his place Mr. M. D. Paul, M.A., M. SC., L. T.

In Athletics also we hold our own. Three kinds of indoor games and numerous outdoor games are regularly played by the students. We have our representatives in all the College teams, but specially in hockey and boxing our members take the lead. Also, the Hall maintains the tradition of its parent College at Trichinopoly in its spiritual life and worship.

The final year students are very studious. This term we have had two debates, and a public lecture. The debates reached a very high standard. The other activities of the Hall are carried on very smoothly by the various secretaries with the hearty co-operation of the members.

E. V. J. HENSMAN,
General Secretary.

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